Book of magic, with instructions for invoking spirits, etc. (ca. 1577-1583)

Folger SHAKESPEARE LIBRARY manuscript V.b.26

This is a verbatim transcript of the manuscript, with original spelling, punctuation, and capitalization. It has been prepared as a compliment to images of the original manuscript available at the Folger website (folger.edu), as well as the printed edition by Llewellyn Worldwide, titled *The Book of Oberon* (2015), available at Amazon and other booksellers. The printed edition includes:

- Translation of all the Latin
- Illustrations
- Modernized spelling and punctuation for readability
- Extensive footnotes, bibliography, index, and commentary explaining the many obscurities in the text

Editorial principles used for this transcription:

<> **Errors** in the original that should be ignored are indicated in <>, such as erroneous duplication of words.

[] Original page numbers are shown in []. Missing text, where it can be reasonably deduced is included in [].

[*] Corrected forms are thus indicated after the original form.

[+] Text supplied from parallel texts, or can be reasonably deduced to complete the sense of the passage.

[sun], [moon], [aries], etc. for the common astrological symbol for the Sun, Moon, Aries (☉, ☾, ♈), etc.

Abbreviations have been expanded. The most common are õ = on (or om); ꝑ = per; ꝓ = pro, ꝗ = que, ł = vel.

Catchwords (words written in the lower margin of a page that repeats the first word on the following page) are rarely used in the manuscript; these are not included in the transcription. (The first few examples occur on pages 36, 41, 67, and 70.)

Chi-Rho: The manuscript generally uses this common practice of abbreviating the name Iesus Christus with Greek letters IHS XP (Iηs Xρ); these have been expanded.

Corrections: Original corrections are generally noted.

Decorated initials (Litterae florissae) are not indicated in the transcription. These were apparently added later (19th ce).

Drawings: All drawings are omitted from this transcription**.**

Line fillers are not included.

Marginalia: Generally indicated.

Running titles are not included in transcription.

[Image 1 and 2 are the manuscript cover and spine; images 3-5 are blank]

[Notes][1]

[image 6]

P 30 date 1577

P 87 Agrippa II. c. XXII

P 91 Ramael, spirit of Venus (cf. P.L. II, 372)

P 90 Asasiel, spirit of Jupiter (cf. P.L. I. 534, Azazel)

P 83 Uriel

P 93 The list of heathen deities illustrates Milton's habilitacion? of the fallen angels with ? in Paradise Lost (I. 362-375)

P 165 date 1583

MS enclosed in this book removed, and is Y. d. 70

[images 7-8 are blank]

[image 9]

E.H.W. Meyerstein[2]

July 8, 1929.

[image 10 is blank]

[15]

Orationem

From the Throne of thy maiesty, O most mightie Jehova, looke downe here belowe upon us, thy unworthie servaunte, & sonne of thy handmaied. Extend thy favour & pitty towards me as thou diddest one David, Peeter, Marie Magdelen, & divers other sinners & offenders. Thincke not oh Lord one the frailty of my youth & sins past, but in my contrition. Take mercie upon me; cleanse me & I shalbe cleane; wash me o Lord God & I shalbe whiter then snowe; purge me O Lord & I shalbe purged from all uniust & sinfull acts, for thou O Lord art pittifull of all pitties & mercifull of all mercies, God of all Gods & kinge of all kinges, & lord of all lords, the ruller & power of all powers, dominations, & all creatures in heaven, in earth, in hell, & in the seas, without beginninge without endinge, α et ω -- the first & the last. Whome thou savest are saved; what thou saiest is done, for none can alter it. Even the same God art thou that madest all things & preservest all thinges. Thou

1 Written later, in pencil.

2 Edward Harry William Meyerstein (1889-1952), whose poem "fairy lore" was written at the end of the manuscript.

art the same God which ffor their pride, disobedience, & presumption threwest downe the statelie aungells from their seate of glorie to their state of foule devills. Thou for the sinne of man diddest drowne the whole world -- right onlie excepted. Thou confoundedst the language of all nations; thou bindest in the sea & hast set hir <hir> bonds which shee shall not passe, & hast ordeined to thine aungells that which they shall not goe beyond, nor breake their limits & bonde with out thy lysence. Thou gavest wisdome, gifts, & grace to men -- to learned & unlearned -- to thy 12 Apostels knowled[ge] of tongues & power to caste out devills; to Sallomon wisedome; to Sainct Steeven faith; to thy prophets, martirs, virgins, & confessors constancie; to Moyses & Aaron boldnes & Eloquence in speach. Thou art the onlie well & fountaine of all wisdome, grace, & goodnes. Thou that hast promised "seeke & yee shall find; knocke & it shalbe opened; aske & ye shall receave." Bowe downe thy eare O Lord unto me thy unworthy servant, for thy deare son's sake, Christe Jesus. Saye unto me O Lord, "loe I give thee power over all cleane & uncleane spirits," for I knowe O Lord that thou hast power to doe it. Let not them nor anie of them be ablle to delude, contemne, or in anie wise disobay me, but as all spirits were through thy grace obedient to thy Apostles, to come forth & obey their commaundements, soe graunte O sweete Jesu lambe of God that takest awaie the sins of the world, unto me thy unworthy yet true servaunt, the like grace, vertue, faith, wisedome, power, strengh, courage, & boldnes, that all such spirits which I shall either call or commaunde to come, or to avoide out, or remove from anie place, may be by thy grace, vertue, & power, soe constrained & forced to come, & to come forth, & avoide, to fulfill, & accomplish my will & commaundements to their uttermost power & dilligence, even as speedely as the walls of Jherico fell downe, after they were compassed of thy people 7 times, without stroke or force of man, onlie in obedience of thy will they fell downe. So let thesse N & all such N fall downe, & avoide, & come from all places & coastes, & obay me, & be as obedient unto me. As the wind & the sea became calme, O Lord mightie **Jehova,** soe let them come calme & quietly, & as the foule sprites came out & possessed the swine at thy biddinge, soe mighty & greate **Adonay** I doe beseech thee, let all N which I call to come, or to avoid from anie place, maye through thy grace, will, & power be obedient to come unto me, & let them be as obedient unto me as the haile, raigne, lightninge, thunder, grashoppers, frogs, thicke darcknes, botches, blaines, & sores, were by thy will readie to come & accomplish thy commaundements at the liftinge up of Moyses' handes, to come into the land of Egipt; soe my God **Eloy, Eloy, Eloy,** let all such spirits which I shall call or commande to come, or avoid from anie place, be prest [*present] & readie with all dilligence to obay my will & commaundements, to their uttermost powers, & to be as obedient unto me as the Red Sea that devided it selff by thy will & power, & [be] as obedient to obay my will & commaundements as the beares & fier were by thy will, ready to obay the commaundement of Helias; & let them be as obedient unto me to goe come & stand still & avoid from all places, as the [sun] & [moon] that stood still at the commaundement of Josua: & Moyses. & further O Lord mightie **Jehova,** graunt me the asistaunce of thy holy mighty & blessed aungells, **Michael, Gabriel, Anael, Raphaell, Cassiell, Sachiell, & Samaell**, or some one of them, to be present with me in thi[s?] my worcke & busines, which I undertake to doe in thy name & power, yeaven as thy holy & blessed aungell Raphaell was guid[e] to younge Tobias, in his journey, against the monstrous ffish & devouringe spirit Asmodeus, & as the same Asmodeus was constrained, bound, & avoided by thy will, & the power of thy mighty aungell, soe my God **Eloy, Eloy, Eloy,** let all such N as I shall call or take one me to avoid from anie place in thy name, & power, through thy good will, & might unto me given, may be forced to come & obay me, & to fulfill my will & commaundements in all thing[s] ffaithfully & truely, to the uttermost of their powers, & if they or anie of them, delud, despise, refuse, & contemne my will & commaundements, or disobay me, or refuse & neglect to fulfill & accomplishe them in anie parte, then let thy holy & blessed aungells be present & readie to be with me in my worcke & busines, & to take, binde, carrie, & throwe ^them into the lake which burneth with fier & brimstone, which is the second death, there to be greevouslie punnished ffor their disobedience unto me, & for the little regard they have to obay me, beinge calledd & commaunded to come to me by the vertue & power

of thy holy names, by me pronouned, in callinge & bindinge of them, which if they refuse to obay unto the vertu of them, then let thy holy aungells carrie them into the bottomless pit of ffier & brimstone after the malediction pronounced upon them by me; when as they disobay me, let them be punished in the lake of fier & brimstone, which is the second death: there to be greevously punished & tormented, without anie easse at all, but let their paines be encreased & augmented accordinge to the number of the sands of the sea, untill they will fulfill & accomplish my will & commaundements in all thinges, speedely, justly, & truly, to their uttermost powers, in whatsoever I shall commaunde them, & let them not Oh Lord God mighty **Jehova,** I doe beseech, come ffrom out of that place of torment, untill that I call them from thence, & that they will & doe obay my will & commaundements with all meeknes & humblnes, ffullffilling my will & commaundements to their uttermost powers, & then Lord heare my praier, & graunte my request to releasse them, & give me faith, might, & power to keep them allwaies in awe, & let them feare & tremble before me whensoever I sha[ll] call them. Oh send thy Holy Spirit of power & might into my harte, & fill me with <of> power, grace, & comfort, [16] which thou didst send to the apostles after thy assension up to heaven. Fill me with the power & veritie of the Holy Ghoste, that I may flowe & abounde with power & might, that the devills & spirits may be made obediunte unto me. Soe shall I reioyse in thee & be glad for evermore. Graunte this, O mighty & omnipotent **Jehova** ffor thy deare & only beloved son's sake, Christ Jesus, which liveth & raigneth with thee for ever, one God, world without end, to whome with God the Father, God the Sonne, & God the Holy Ghost be rendred all praise, might, maiesty, & dominion, both nowe & for ever, world without end. Amen, Amen, Amen.

*Oratio ante vocaris [*vocares]*

O Lord Jesus Christ, kinge of glory God of all Celestiall vertues, holy ffather & mervailous desposer of all things which ffrom God the ffather camest humaine into the world, that thou woldest loose the world ffrom sine, & shew unto man true Judgment which without beginninge & <&> without ending art one God, & trew to remaine A et ω the ffirst & the last the beginninge & the endinge, which of the blessed virgine Marie, hast willed to be borne, in whose sight all thinges vissible & invissible are open & manifest in whose presence is all thinges pure & cleane, & from whome noe seecret is hid unto whome everie hart is open & to whome everie soule doth confesse it selff & everie tong doth praise & speake of thy lovingekindnes to whome all thinges doubtfull unknowen & hide, is manifest, & open of whose unspeakable sweetnes the heavens & the earth & Infernall doth obaye, I doe beseech thee o **Adonay** to graunte me my petitionn I Reqire thee o **Saday** to be present with me o **A et ω** be my coadiutor & helper thou which hast the keies of hell & of death which bindest & noe man loosseth which openeth & noe man shutteth & shutteth & noe man openeth give me leave & power to binde & to loosse, to call & compell all such spirits which thou in thy Just Judgments hast throwen out of heaven for their pride & presumption, oh give me might power force & strenght to bind them & compell them, to come to me & to cause them to avoide from all places & that they maye with all dilligence readines & willingnes obaye me, to their uttermost power oh mighty & mercifull **Emanuell** my saviour I besech thee meeklie to heare me help me, & mercifully, to preserve me, & keepe me In protectinge of me, In this my worcke & busines, which I undertake to doe in thy name, I doe require thee o mild & mercifull saviour, for the tender love that thou barest unto mankinde, when thou offeredst thy bodie to be cruciffied & sufferedst thy blood to be shed for the washinge awaie of mine iniquities, heare me, & help me, & send thy holy Aungells to be present & readie to succour me, & to binde all those disobedient spirits which shall seeme to resist or disobay me, & to make them humble & meeke unto me, & to cause them to fulfill my will & commaundements In all things faithfully & truelie In as ample manner as I doe or shall require, if they or anie of them refuse this to doe, then let thine holie mighty & blessed Aungells take & bind them soe surely as thou my saviour & redeemer of the world in thy humanitie wast bound to the crosse & as truly as thou wast wrapped in lynnen clothes & layed in a new

sepulchre, where never was none layed before thee, soe truly o thou mighty lyon of the tribe of Juda, let thine Aungells bind all those disobedient N. which shall despise or contemne the words of my mouth, & denie to obay me & as trulie as Michaell, the Archangell, threw downe sathan out of heaven & overcame him & bound him up for a 1000 yeres soe truelie let me bind all such N. which I doe or shall call, or commaund to come beffore me & that they never have power to resist or stay in anie place untill they have accomplished & fullfilled my will & commaundements & as truly as thou wast bound in linen clothes & layed in a new sepulchre where none was never layed beffor thee, soe truelie let thine Aungells **Michaell, Gabriell, Anaell, Raphaell, Samuell, Sachiell, Cassiell,** or some of thy holy & blessed Aungells take all such disobedient N. & torment them with new plagues, encreassinge, & addinge affliction upon affliction, upon them which offer to disobaye me & denie to come when I call them & as truelie as thou diddest feele the <the> torments dew to sinne sustaininge the Anguish therof upon the holie crosse, soe truelie o my saviour Christ Jesus let all N which seeke to delud deceive or disobay me feele the torters & torments of hellfier & as trulie as thou didest crie in the vehemencie of thy spirit unto thy father **Eloy, Eloy Eloy,** soe trulie doe I crie unto thee in the vehemencie of my spirit **Eloy Eloy Eloy** that all such N doe seeme to disobaye me or contemne & despise me or refuse to come with all dilligence & quicknes to obay me & shew me the truth of all such questions which I shall aske or demaunde be bound & throwen downe into the depth of all paine horror & sorrowe & never to be released or come from thence untill that I doe call them & that they will obay me & help me to their utter most powers & as truly as thou wast comforted by the administration of Aungells soe trulie let me have the comforte, helpe, aide & asistaunce of thy holy & blessed Aungells to be present with me in all my worcks & busines, & as trulie as the voice came from heaven, in sayeinge this is my welbeloved sonne in whom I ame well pleased heare ye him, soe trulie o lambe of God which takest awaie the sinns of the world, let me see thy holy & blessed Aungells & have their help & Aide in all my worcke & busines which I take in hand to doe at this time or at anie other time herafter, & as trulie as thou diddest raise Lazarus, out of his grave from death to lyfe, soe trulie o my God & merciful saviour, give unto me leave power, force & might through the vertue of thy holy names to raise all such N which I shall call or commaunde to come before me or to avoide from anie place, & as trulie as thou o Christ Jesus diddest rise the 3d daie from death to lyfe & diddest shew thy self unto thy Apostles, after thy Resurrection, saienge unto Marie goe tell my brethren that <that> I ascend, unto my father & to your father to my God & to your God even soe trulie as thou diddest speake to Marie these words & diddest appeare to thy 12 Apostles, soe trulie O my God let all such N which I call or shall call, shew unto me the truth of all thinges which I shall aske or demaund & soe trulie let them obay my will & commaundements even as trulie as thou diddest obay [17] And ever (eier?) fulfill the will & commaundents of God, the father, in all thinges & as tru[lie] as the graves of the sainctes did open & the saincts did rise & appeare to manie at thy death soe trulie o my God let all spirites arise ffrom all places & come unto me & yeld unto m[e] their obedience quietly & peaceably shewinge me the truth of all my questions & demau[ndes] & as truly as thou diddest breath one thy desciples & saiedst receave ye the holy ghos[t,] soe truly o my God breath into me the spirit of power & might that all N. be willinge & readie to obay me & as all N. were obedient to come forth by the commaundement o[f] thy apostles soe o my God **Eloy Eloy Eloy** let all such N. which I call to come be obedie[nt] unto me & be readie to obaye me & fulfill my will & commaundements in all things to their uttermost powers graunt this o mercifull God & father for thy deare sons sak[e] Jesus Christ sake which liveth & raigneth with thee ever one God world without end to w[hen (?)] with the father the sonne & the holy ghost be rendred all praise glorie might maiestie & dominion both nowe & for ever, Amen, Amen, Amen.

Oremus

O Almighty & everlastinge wise & mercifull God & saviour Redeemer of all mankind Judge of

all men, the guider & preserver of all men that Trust in thee, oh holy puer & blessed trinity, I nowe doe call unto thee seekinge & swinge (suinge?) for grace, faith, might & power & help & asistance from thee beseechinge thee to send thy help unto me with the companie of thy holy powrfull & blessed Aungells that by the helpe of thee I maye be able to accomplish all those thinges which I doe nowe take in hand or shall ever herafter take in hand to doe, that through thy might & power, I maye have might & power at this tyme & all other times, to bind to loose to call & to commaunde, to compell & constraine all such N. which thou for their pride & presumption diddest throw out of heaven & alsoe over all other N. which I doe take in hand at this tyme tha[t] soe soone as I shall once begin to name or Invocate them by N that then they doe presently come & appeare with all quietnes humillitie & dilligence fullfillinge my will & commaundements, to their uttermost powers, faithfully & trulie, & that they never departe untill I shall license them, I doe beseech thee oh holy & mercifull father for thy deare son[s] sake Christ Jesus & through the power of these thy holy names geve me power might courage, strengt & boldnes to overcome & bind & bringe to my obedience, all those N which I call or shall call at this tyme or herafter at anie other tyme ~~even~~ I doe besee[ch] thee oh mighty & mercifull + **Tetragrammaton** + [Hebrew IHVH]+ **Agla** + **Saday + haley + kes + el + Amye + semy + hasy + hayn + yenmissoy saacodere + barew + Adabahew + eya + hey + hew + hew + va + ha + eye + eye + eye + ya + ya + evef + el + el + Ahey + a + ha +ahue + ahue + ahne + va + va + va + vadua + ylaye + Alenda + le + ane + hy + he + ha + ysale + ne + he + ha + Araya + Acamine + leena + quiloso + lyeneno + phealet + neale + ye + ye + malahe + huana + nethe + heyrete + hasyonada + balysany + methe + pheniphatol + comithomon + sedalay + Thro + Thro + homos + zepny + Aglatha + vyell + Ioell + sacomith + paconith + pyfam + ytomor + hygarom + ynquiron + cengaron + myron + mycon + Dasnot + cassas + Jatas + yeton + eya + Rabba + Raba + Rabarman + sarus + Eyessaraye + Ala + yana + maysay + sye + sere + myge + mehata + sare + maasame +Evanat + Ate + dacye + byne + Rahew + yabe + Astrolye + lroe + saye + gole + Maha + samoer + byby**[3] **+ loey + ybyyre + Tylay + Raby + lee + vel + see + leace + Cade + lethe + lyby + yre + Tylay + Raby + lee + vel + see + leace +Cade + lethe + lyhele + meamare + Tyrya + hyse + saquiel + Mum + seyme ++ yele + have + l hele + amye + hara + eyesserye + Agios + Iskiros + Athanatos + Agla + On + Tetragrammaton + Jehova** + by these thy holy fearfull, fearfull, honorable, dreadfull & mightie names, beinge full of all honor, glorie, praise, might & power, by the might & power of them suffer me & geve me leave & power to bind all thine N. which were put out of heaven, for their pride & disobedience, againste thee, & as thou didest throwe them downe by thy might & power, soe oh thou mighty & powerfull, + **Tetragrammaton +** give me leave & power through & by thy mighty power to bind loosse & compell & commaunde all those which thou threwst out of heaven, & make them obedient & serviceable unto me, with all dilligence & faithfulnes speed & quietnes, in truth & veritie, oh **+ Agla + pater Kirie + Adonay +** oh thou Creator & Redeemer, saviour & sanctifier of me; & alsoe of all humaine kind, oh thou **El +** et **Eloy lamabatani +** oh thou of Incomprehensible maiestie, nowe forsake me not, poore sinfull wretch that I am, forsake me not, nowe in this my worcke, busines & enterprisse, although I am not worthie to receive anie comforte Ayde & asistaunce frome thee or by thy might & power o mercifull saviour, which hast ever bene benigne & bountifull, unto all those that call on thee, nowe let me not be without thy Aide, helpe, comforte & asistaunce, ffillinge, me with all might power strenght courage, boldnes faith & ablenes, bringinge, my desire & worcke to effect, to my comffort & consolation, & to thy Eternall praise, & glorye, I aske mercie & forgivnes of thee o father of mercie for thy sone Jesus Christe sake, heare me nowe I doe desire thee to [18] Heare me o my God which heareth & seeth me totally as well in words cogita[t]ions & thoughts, oh thou God of Abraham, Isaacke, & Jakob, which hast promised to those which dilligently seeke after thee shall finde thee, & to those that call one thee, that thou wilt hear them, & those that aske of thee unfei[g]nedly in the name of thy sone Jesus Christ they shall receive of thee, oh thou my greate & mighty reedemer nowe heare me & helpe me nowe I call unto thee

[3] The ms has an "i" written over the "y".

nowe I seeke thee now let me find thee, in gevinge me might & power, nowe I aske of thee for thy deare sons sake Christ Jesus + nowe let me receave the spirrit of grace, might, & power, In helpinge me in this my enterprise oh you 3 persons in trinitie & one God in unitie which diddest deliver daniell out of the Lyons den, shadrach, Misaach, & abednago, out of the fyery fornace, & deliveredst Sussana from hir false Accusers, which deliveredst Joseph & madest him ruler over Egipt which madest the children of Israell to overcome their Enemies, at the liftinge up of Moyses hands, as thy sweet sone Christ Jesus + overcame hell death & damnation, by his liftinge upone the crosse in sheddinge his pretious blood ffor the redemption of mankind soe o my God, geve me power might faith & strenght & the help & asistaunce of thy holy & blessed Aungells to bringe this my desires to effect that as I lift up my hands harte eies & soule unto thee, soe maie I receive from thee, & have power might, by thee, to me given, to bind constraine, loosse & compell, commaunde & bringe to my obedience all N. which I shall call at anie time & at this present doe Intend to call, graunte this o lord God for Christ Jesus sake, α et ω which liveth & reigneth with thee, ever one God, world without end, to whome with God the father God the sonne, & God the holy ghoste be rendered all praise, glorie, might, maiestie, & dominion, both nowe & for ever. Amen. Amen.

Alia oratio

O magnificent omnipotent most mercifull & everlastinge God, the greate creator of all men, the sweet comforter of thy afflicted servants, I thine unworthie, yet true servaunte doe most humblie fall downe & prostrate my selff before thee, oh thou pittifull & mercifull saviour, my sweete & comfortable guider in all my afflictiones my helper & preserver in all my necesseties, my Aider, & succourer, in all my worcks & businesses, which I take in hand to doe through thy leave & help, beseechinge thee as thou arte true God & man to geve me leave & lysence by the vertue of thy holy names, to bringe my desire to effect, that thou maiest therby be glorified & I satisfied to the great comforte of thy poore servants, & to the sweet and ghostly comforte of mine owne soule I doe desire & praye thee oh thou powerfull **Tertragramaton +** to heare this my request & prayers in gevinge me faith & devine power to constraine & comepell all thine Aungells N which were cast downe from heaven, to drawe them to bind & to loosse them, to comaunde & compell them to come before me & to be meeke & obedient unto me presently & speedily, without anie delaie defraud deceite or guile & that through the vertue & power of thy mighty names they maye be made humble & meeke to bow bend & obay me yealding themselves serviceable unto me with all redinese & meeknes & to obay & fulffill my will with all humillity & lowlynes I doe beseech thee o mighty **Jehova** the ruller of all the world thou that orderest the heavens & rulest the earth which hast dominion over the heavens earth hell & the seas give me power to bringe this my desires to effect, even ffor thy owne names sake, & for thy sones sake Christ Jesus + which died for the sins of the people I doe nowe require (?) thee by the tender love which thou barest unto mankind oh which art first & last α et ω per thy humanitie mercy & grace that thou geve me dominion & power over all thine Aungells & spirites throwne out of heaven for their pride & presumption & give them into my hands through thy power unto me given thy holy & blessed Aungells aydinge asistinge & helpinge me in all my worcks & busines to tye them & bind them to loosse them & alsoe to gather them together & to bringe them from all places & make them to obay me oh heare me & help me nowe I crie to thee meekly from the bottome of my harte with sinceritie, oh **yana, yana, yana,** looke upon me my maker with the eies of thy mercie in sendinge thy holy & blessed Aungells to be my help even by the vertue of this thy name **yseraye, yseraye, yseraye,** let them be with me & be my Coadiutor, & helper, in all my worcks & bussinesses, to my comforte & thy glory for evermore & proffit of these which shall need my help & comforte & by the vertues of these thy mighty holy & sanctified names to be asistaunte unto me shewing thy mighty power in bindinge & in gatheringe togather all N. which I wold bind & gather together to come before me even by the vertue of these thy powerfull names let the heavens & all therin contayned be willinge to help me & accomplishe

my will & desires to bind all spirits & demones which are in the compasse of the 4 parts of the whole circle & globe of heaven ayre earth hell & seas even by the vertue of these thy names + **Adona + Sabaath + Adonay + Cados + Addona + Amora +** let the vertue & power of these thy wonderfull names be asistaunt unto me shewinge thy mighty power in bindinge & in gatheringe together all spirits which I doe or shall desier to binde & gather together to come before me, to loosse & remove all spirits which I wold loosse & remove from all places they obayinge my will & commaundements with all dilligence faithfully & truly to their uttermost powers with[out] the hurt of my body soule mind or goods or anie livinge creatures whatsoever, or whersoever, & further with thy gratious help I require thee to geve me leave & lysence to have to my help the companie of thy holy & blessed Aungells eve[.] through the vertue of these thy pure & blessed <na>names **Letamynym + Letalogan + Letafyryn + Vabagana + Rytyn + Letarymytnun + Letafatazin +** let the winds Ayre & all thinges be my hellp to bringe those spirites before me & to my obedience quietly peaceablly meekly & mildly unto me even as meekly as thou o mercifull redeemer of mankinde did[st] suffer the revilinge rebuks & stroks of the wicked counsell of the Jewes & as meekly & as willingly as thou diddest suffer the paines of the crosse for the redemption of mankinde soe meekly quieatly peaceably & obediently let them yeeld their obedience unto me in fulfilling my will & commaundements to their uttermost power faithfully & trulie without the hurte [19] of my bodie soule goods or anie livinge Creature this graunte o thou powerfull omnipot<ot>ent & everlastinge God to me which doth aske & require to have my desires accomplished in gevinge me leav & power to binde & to losse all spirits which I doe or shall everherafter to binde & loosse bringinge to my obedience all those spirits which were throwen out of heaven for their pride & disobedience, that they come & accomplish my will & commaundements faithfully truly & Justly to their uttermoste powers presently & speedily even by the vertue of these thy holy names **Saday + hayleos + loez + Elacy + Citonii + hazyhaya + yeynimesey + Accida + vacuc + hyadonenni + Eya + hiebu + ven + vaha + oyaha + Eye + Eye + ha + hia + haya + zihia + hahya + yaia + El + Ehehel + ya + ya + va +** by the vertue of these thy powerfull names doe I trust to obtain & by the vertue of these thy names I doe beleeve my will shalbe accomplished **Nicracon + Incly + xeddam + peddem + Roexi + saconits + patrint + pyston + ycymor + hygaron + ygnyron + Temgaron + Mycon + Micondasnos + castas + laceas + Astas + yecan + cina + Tabluist + Tablanao + zacuss +** & I doe humbly call unto thee oh my creator to send thine Aungells to be my helpers in this my worcke & busines both nowe at this present & ever herafter givinge me vertue courag boldnes faith & devine power with the help of thy holy mighty & blesse[d] Aungells asistinge me to bringe my desires to a good end nowe I earnestly call one ~~in~~ thee in the Anguish of my soule from the depth & bottom of my harte crienge unto thee to heare me & send me thy help even I doe beseech thee to heare me even by the might vertue & power of these thy sanctified names to help me nowe I call, **yana + yane + sya + Abibhu + vanohia + Accenol + Tivgas + yena + Eloym + ya + vehu + yane + hayya + vehu + Ahyaema +** that all spirits whatsoever maie be brought & come befor me quietly & yeeld me their obedience shewinge me Juslie & trulie my questions & demaunds, fullfillinge my will & desires wherunto I shall commaund them o mighty benigne mercifull & everlyvinge God **saday + samora + Ebon + pheneton + Eloy + Eneyobcel + Messias + Iahe + yana + oreloyen +** *deus vive verax magne fortis potens pie sancte munde omni bonitate, plene, benedicte, domine, benedictum nomen tuum tu completur meam compleas questionem tu factor fac me ad finem mei operis elarg[i]untu[r] sancte et miserationis mei miserere nomen tuum* **+ *yseraye* +** *sit per verbum benedictum* + that thou fulfill my questions & bringe my desires to effect oh thou my maker make | me to come to the end of my worcke & accomplish it to my comffort & proffit thou holy & mercifull have mercie on mee, & heare me, thy glorious name **yseraye +** be it blessed & sactified by me both nowe & evermore & further I call one thee o thou my Creator by these thy mighty names **yaena + Adonay + Cados + Ebreel + Eloy + Ela + Egiel + Ayom + sath + Adon + sulela + Eloym + Delyom + yacy + elym + deliis + yacy + zazael + paliel + Man + Myel + evola + dylatan + saday + alma + papyn + saena + Alym + catmal + vza + yarast + Calphi + Calsas +**

safna + Nycam + saday + Aglataon + fya + Emanuel + Joth + zalaph + om + via + Than + domyfrael + Muel + lalialens + Alla + phenor + Aglata + Tyel + Piel + Patriceion + cepheron + baryon + yael + doe I vehemently call on thee that thou wilt voutchsaffe to help me & send me ayde & comforte to bringe my desires to effect thou knowest o lord better to give then I am able to aske & knowest before I ask what I wold desire & knowest my thoughts longe before they appere or aproche seeinge that thou knowest all my doeinges & all my waies I acknowledge thee to be the giver of all goodnesse open thy hand which is full of all blessinges & fill me with thy holy power & spirit of grace that I maye abound & be full of all blessings to the obtayninge of this my desires which I soe willingly wold & doe seek to accomplish this graunt o most mercifull God & lovinge ffather for thy deare sones sake Christ Jesus which liveth & raigneth with thee ever one God to whom with God the ffather & the holy ghost be rendred all glory power might maiesty & dominion both nowe & for evermore world without end Amen. [figure: anchor glyph][4]

sic igitur orabis

Domine Celi ac [*et] terre omnium visibilium et Invisibilium conditor et creator: ego Indignus te Iubente, te Invoco per fillium tuum unigenitum dominum nostrum Iesum Christum ut des mihi spiritum sanctum tuum qui me in veritate<m> tua dirigat ad omne bonum tuum, Amen, quia vero desider[i]o desidero artus [*artes] huius vitae et necessarias, nobis perfecte cognoscere, quae immersa[e] sunt tantis tenebris et conspurcate infinitis humanis opinionibus, ut ego videam me meis viribus nihill in iis assequ[u]turum te non docente: da mihi unum de spiritibus tuis, qui me doceat ea, ^quæ vis nos discere et cognoscere^, [ad laudem & honorem tuum et vtilitatem proximi. Da mihi etiam cor docile, vt] qua[e] me docueres [*docueris] facile percipiam et in mentem meam recondam inde proferenda, tanquam da [*de] tuis inexhaustis thesauris ad omnes usus necessarios: et da mihi gratiam ut tantis donis tuis humillime cum metu et tremore utar, per do[m]inum nostrum Iesum Christum cum sancto spiritu tuo, Amen.

Oratio ad Iesum

O bone Iesu o piissime Iesu, o dulcissime Iesu, oh Iesu fili mariae virginis, plena miserecordia, et pietata: o dulcis Iesu secundum magnum miserecordiam tuam miserere mei. o clementissime Iesu, te deprecor per illum sanguinem pretiosum, quem pro peccatoribus effundere voluisti ut abluas omnes iniquitates meis: et in me resspicias misserum, et indignum humilliter veniam petentem, et hoc nomen sanctum Iesus Invocantem o nomen Iesu nomen confortans: quid est enim Iesus nisi salvator? Ergo Iesu propter nomen sanctum tuum, esto mihi Iesus, et salva me: ne permittas me damnari, quod tu de nihilo creasti: o bone Iesu ne perdat me iniquitas mea, quem fecit omnipotens bonitas tua. o dulcis Iesu recognosce quod tuum est [et] absterge quod alienum est o benignissime Iesu, miser[e]re mei dum tempus est miserendi, ne damnes in tempore Iudicandi que utillitas in sanguine meo dum descendero in eternum corruptionem non mortui laudabunt te domine Iesu neque omnes, qui descendunt in Infernum, o amantissima Iesu: o dessederati Iesu, o mitissime Iesu, o Iesu Iesu Iesu admitte me intrare numerum Electorum tuorum O Iesu salus in te credentium o Iesu solatium ad te confugietium o Iesu dulcis remissio omnium peccatorum. o Iesu fili Mariae virginis, infundae in me gratiam, sapientiam, charitatem, castitatem et humilitatem, ut possim te perffecte deligere, te laudare, te perfrui tibi servire, et in te gloriare, et omnes qui Invocant nomen tuum, quod est Iesus, Amen.

[20]

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4 In margin: w [figure].

Oratio in Afflictione

O dulcissime domine Iesu Christe verus Deus, qui de sinu summi patris omnipotentis missus es in mundum peccata relaxare, afflictos redimere, in carcere positos soluere, dispersos congregare, peregrinos in suam patriam reducere, contritis corde misereri, dolentes et lugentes consolari dignare domine Ihe[su] Christe absoluere, et liberare me famulum tuum N de afflictione, et tribulatione, in qua positus sum et tu domine qui genus humanum in quantum homo, A deo patre omnipotente in custodiam recepisti; et ex pietat[e] tua, crudeli passione, nobis paradisum pretioso sanguine tuo mirabiliter mercatus es, et inter angelos et homines pacem fecisti. tu domine Iesu Christe digneris inter me et Inimicos meos stabilire, et confirmare concordiam et pacem: et gratiam tuam super me ostendere, et infundere miserecordia tuam: et ad omne odium et Iracundiam Inimicorum meorum, quod contra me habent, digneris extinguere, et mitigare, sicut Iracundiam et odium Esau abstulisti, quod habe[ba]t adversus Iacob fratrum suum ita domine Iesu Christe super me famulum tuum brachium tuum extendere, et me liberare digneris ab omnibus me odio habentibus et tu domine Iesu Christe [sicut] liberasti Abraham de manibus caldeorum et fillium eius Isaac de Immolatione sacrificii cum ariete, et Iacob de manu Esau fratris sui et Ioseph de manu fratrum suorum, Noe per Arcam diluuii, et Loth de civitate sodomor[um,] famulos tuos Moysen et Aaron, et populem Israelem de manibus pharaonis, et de servitute Aegipti, dauid regem, de manu saulis, et goliae gigantes: susannam de falso crimine testimonio: Iudith de manu holiphernis danielem de lacu leonum tres pueros sidrach, Misach, Abdenago de camino ignis ardentis Ionam de ventre ceti, et filium chananeae, que erat tormentata per diabolum, et Adam de profundo puteo inferni, pretiosissimo sanguine tuo, et petrum de Mari, et paulum de vinculis: ita me famulum tuum N dulcissime domine Iesu Christe, fili dei vivi, liberare digneris de omnibus Inimicis meis, et sucurrere in adiutorium meum per sancta beneficie tua: per sanctam Incarnationem tuam quam accepisti ut homo de virgine Maria: per sanctam natiuitatem tuam per famem per sitim per frigus per calores, per labores, et afflictiones, per sputa, per alapis, per fflagella, per clauos, per lanceam, per spineam coronam: per potationem fellis, et aceti per sevissimam mortem crucis, per septam verba, que pendens in cruce dixisti, scillicet, deo patri omnipotenti ignosce illis quia nesciunt, quid faciunt dixisti domine latroni in cruce pendenti: Amen Amen, dico tibi hodie mecum eris in paradiso dixisti domine patri tuo heli heli, lama Zabacthani quod est interpretatum: deus meus, deus meus, ut quid dereliquisti me; dixisti domine matre tue: mulier ecce filius tuus, deinde descipulo, Ecce mater tua, ostendas curam habere tuorum amicorum dixisti domine [Sitio: scilicet salutem animaram sanctarum, quae in limbo fuerunt, et nostra cupiendo. Dixisti Domine] patri tuo: In manus tuas commendo spiritum meum, dixisti domine consumatum est: significans labores et dolores, quos pro nobis miseris suscepisti, iam finiri, propter hos etiam rogo te, redemptor domine Iesu Christe ut me famulum tuum N custodias ab hoste maligno, et ab omni periculo hic in presenti, et in futuro, defende me per descentionem tuam ad inferos, per sanctam resurrectionem tuam et frequentem discipulorum tuorum consolationem: per admirabilem assensionem tuam: per adventum spiritus sancti paracliti per diem trimendi Iuditii: per hac omnia exaudi me domine et per sancta [*cuncta] beneficia tua, et etiam pro cunctis beneficiis tuis mihi famulo tuo collatis, quia tu me fecisti ex nihilo, tu produxisti me tu ad fidem sanctam tuam perduxisti me: et contra diaboli tentationem me premunisti, vitam eternam promitendo. Propter ista, et omnia alia, que occulis [*occulus] non vidit, nec auris audivit, nec in cor hominis assendit [*ascenderunt]: Rogo te dulcissime domine Iesu Christe: ut ab omnibus periculis animae, et corporis pro tuo [*tua] pietate, et miserecordia, me famulum tuum N nunc<e> et semper liberare digneris, et post huius vitae cursum ad te deum vivum et verum me perducere digneris qui<cum> [viuis et regnas in saecula saeculorum. Amen.]

Oratio ad deum quae dici debet in 4or partibus mundi in circuli.

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, α et ω, leyste, Oriston, Adonay, clementissime pater mi celestis, miserere mei, licet peccatoris, clariffica, in me hodierno

die, licet Indigno filio tuo tue potentie brachi[u]m, contra hos spiritus perticinacissimus: ut ego te volente, factus tuorum divinorum, operum contemplator, possim illustrari omni sapientia, et semper glorificare et adorare nomen tuum, supplicitur exoro te et invoco vt tuo iudicio hi spiritus: N quos invoco, convicti et constricti, veniant vocati et dent vera responsa, de quibus eos Interrogavero: dentque et differant nobis eaque per me vell nos precipietur eis, non [nocentes alicui creaturae, non laedentes, non] firmentes, nec me <nec> sociosque meos vell aliam creaturam ledentes, et neminem terrentes: sed petitionibus meis in omnibus que precipiam eis, sint obedientes.

Tunc stans in medio circuli teneat manum prope pentaculum, et dicat per pentacculum salomonis advocati dent mihi responsum verum.

Deinde dicat

Beralanensis, baldachiensis, Paumachiae et Apologie sedes per Reges po[tes]tatesque magnanimas, ac princep[e]s prepotentes, genio liachidae, ministri tartareae sedis: primac hic princeps sedes Apologie, nona cohorte: ego vos Invoco et Invocando vos coniuro, atque supernae maiestatis munitus virtute potenter Impero per eum qui dixit et factum est, et cui obediunt omnes creaturae: et per hoc nomen ineffabile, + **Tetragramaton** + [**yod-he-vau-he**] **Iehovah** in quo est plasmatum omne seculum, quo audito Elementa corruunt, Aer concu[t]itur, mare retrogradatur, ignis extinguiter terra tremit, omnesque exercitus celestium, terrestium et infernorum trement, turbantur et corruunt: quatenus cito et sine mora et omni occasione remota, ab universis mundi partibus veniatis, et rationabilliter de omnibus quecunque interrogavero, respondeatis vos et veniatis pacifice visibiles, et affabiles: [et] nunc <et> sine mora manifestantes, quod cupimus: Coniurati per nomen eterni, vivi et veri dei **Helioren [*Heliorem]:** et mandata nostra perficientes, persistentes semper usque ad finem et intentionem meam, visibilis nobis et affabilis, clara voce, nobis intelligibili [et] sine omni ambiguitate.

Visiones e aparitiones

Quibus rite paractis, apparebunt infinite visiones, [et] phantasmata pulsantia organa, et omnis generis Instrumenta musica idque fit a spiritibus, ut terrore compulsi socii abeant a circulo: quia nihill adversus magistrum possunt. Post hec videbis infenitos sagitarios cum infinita multitudine bestiarum horribilum: quae ita se componunt, ac si vellent devorare socios: et tamen nill timeant. Tunc sacerdos sive magister, adhibens manum pentaculo dicat fugiat hinc Iniquitas vestra virtute vexilli dei et tunc spiritus obedire magistro coguntur et socii nill amplius videbunt.

Deinde exorcizatur, tenens manum prope pentaculum, dicat Ecce Ecce pentaculum salomonis, quod ante vestram adduxi presentiam: Ecce personam exorcizatoris, in medio exorcismi, qui est optima a deo munitus, Intrepidus, providus, qui viribus potens vos exorcizando invocavit et vocat, ve[nite] ergo cum festinatione in virtute novum [*nominum] istorum, + **Aye + Saraye + Aye + Saraye + Aye Saraye +** ne differatis venire per nomina eterna dei vivi et veri **Eloy + Archima + Rabur** + et per hoc presens pentaculum quod super vos potenter Imperat: et per virtutem celestium spirituum, dominorum vestrorum: et per personam Exorcizatoris, [coniurati, festinati venire, & obedire præceptori vestro qui vocatur **Octinomos**.][5]

[In marg:] (Look into the second leaf for the rest which followeth this).[6]

[21]

[5] The last line of text is cut off, but so H.

[6] The text from *Heptameron* resumes after the “Little Book” section, i.e. the heading “The Rest vt perge” on page 24.

Here beginneth the little booke[7]

Rogo vos omnes sanctos et sanctas martires, confessores [&] virgines dei ut intercedatis pro me miser[o] peccatore a[d] dominum nostrum Iesum Christum qui cum patre + et spiritu sancto vivit et regnat in eternum ut su[u]m mihi dignetur concedere regnum Amen deus Abraham + deus Isaac + deus Iacob + deus Moysis + deus Aaron + deus helia + deus Noe + Iste deus mecum sit Amen Angelus **Michaell** angelus **gabriell**, angelus **Raphael**, Arcangelus cherubin atque seraphion Isti angelei Isti arcangeli et omnes sancti [sint] in adiutorum meum omnibus diebus vite mea [ut] deus meus <ut> omnipoten[s] me producat ad vitam eternam Amen **+ Amedum + tanstos + tanstazo + berachedio + memor + gedita + Eleyson + maton + egion + erigam + fides + veloy + unit + Regnas + sadan + hagios + otheos + sanctos deus agios + Isquiros + sanctos fortis + agios + Athanatos + Elishon hima[s] +**[8] sanctus immortalis miserere mihi + peccatori Amen + Angeli **michaell + Raphael + Urie[l] + gabriel + barachel + cherubin + seraphin +** intercedite pro me ecce cruce[m] domini fugite[s] partes adversae vicit leo de tribu Iuda radex david Alleluia eripe me de Inimicis meis deus deus [sic] de operantibus iniquitatem et de viris snaguinem [*sanguinem] salva me Amen deus in nomine tuo salvum me fac et in virtute tua Iudica me + qui das salutem regibus qui redemisti david servum tuum de gladio maligno eripe me + Christus vincit + Christus regnat + Christus Imperat + Christus ab omni malo me defendat Amen.

O Theos in nomine tuo saluum me fac: **Hagios** delictum meum cognitum tibi feci, et iniusticias meas non abscondi. [Ps31:5] Sanctus, sanctus, sanctus, da mihi intellectum et instrue me te adorare, glorificare, et magnificare: **O theos, Elyson**, iudica me noce[n]tes domine leo fortis, expugna impugnantes me: **Messias, Sother: Emanuell,** qui inteprecator [*interpretatis] nobiscum deus, aprehenda [*apprehende] arma et scutum, Iesu salva me et exurge in adiutorum mihi, panis, flos, lux, laus, lancea, mens, ianua, petra, lapis **Athanatos**, effunde frameam esquiros, et conclude adversus eos qui me persecuuntur [Ps34:3], Iesu salvator, dic animae meae, salus tua ego sum: verus **panton pantastron** creatori, ne tradideris me in manibus inimicos meos, **sabaoth,** "eripe me de inimicis meis, deus deus et ab insurgentibus in me libera me." [Ps58:2] Flecte pias auras [*aures] Christe ad praeces meas, et veni, et libera me ex affligentibus, et calumniantibus me. Iesu, vidi [*vide] angustias et miser[i]as, quas pro peccatis meis digne patior, et a peccato meo munda me: accelera et asperge me hissopo stilantis [*stilentis] gratiae tua [*tuae], ut spiritus fornicationis in me potenter extinguat, et ad omne opus bonum perceneratur [*perseveranter] accendat per virtutem patris, [et] filii, et spiritus sancti qui es eternus, et sine fine regnas in secula seculorum, Amen.

+ Agla + pentagrammaton + on + Athanatos + anasacron + on + pentateon + fama + crux + agratan + grex + lux + telasustus + hominis + tomon + Tetragrammaton + Iesus + deus + dominatur + omnium + misericors + altissimis + salvator meus libera me famulum tuum J B per hec tua nomina sancta qui[a] ego indignus seruus tuus sum, te vocans sed tu domine qui ubiqui es, reminiscere miseratione tuas et libera me [ab] Insidiis Inimicos meos, visibilum et Invisibilum et per hanc virtutem sancte crucis et omni sanctorum suorum [*tuorum] + Iesus ante [*autem] transiens per medium illorum ibat (Luke 4:30) Iesu Christi fili [D]ei vivi + miserere mei Amen.

+ Crux Christi salua me + crux Christi protege me + crux Christi ab omni malo me defende + Iudica domine nocentes me + deus fortis expugnantes mihi + deus **messia[s]** + **sabaoth + sother + Emanuell +** apprehenda arma et scutum deus sabaoth dominus n[ost]re Iesus Christus eripe me de luto et non infingat [*infigar] (Ps68:15) + deus sanctus libera me de profundo Aquarum + o salus nostra ne absorbeat me profundum maris + **o athanatos** ne me ardeat furor ignis + o exaltatio mea ne aperiat puteus putridicnis [*putredinis] super me os suum sed os meum redemptio me aperi et conclude adversus eos qui me persecuntur **+ Athanatos** dic animae [meae] salus tua ego sum **+ o**

7 In the margin is [figure, circle with cross]. Beneath this, in pencil, is a marginal note "[Here] begins (?) a new book – see bottom of 20."

8 In margin next to there are the symbols [moon] [moon].

tetragrammaton + ne tradideris me in manibus Inimicorum meorum **+ o sabaoth** eripe me ab insurgentibus in me, o Iesu salvator seculi salva me + panis uiuus + flos Incommu[n]tabilis + virtus et Ianua paradisi + benedictio sancte mariae virginis cum fillio tuo sit super me benedictio domini nostri Iesu Christi cum suis sanctis Apostolis sit super me + benedictio super [*spiritus] sancti sit super me + benedictio sancti trinitatis, patris et filii et spiritusancti sit super me + benedictio sancte Catherine montis <montis> sinay sit super me + benedictio omnium sanctorum angelorum arcangelorum, patriarcharum prophetarum apostolorum evangelisticarum martirum virginium monachorum, pontificum sit super me Amen.

hagios invisibilis dominus per tuum nomen **oston**, obsecro te adiuua me de morte sucurrere mihi ad te clamanti[s] peccatori + **Tetragrammaton** sicut tu es rex regum et dominus dominantium deus pater et in alio non habeo spem nisi in te deus deus [*meus] quia<m> celestia simull et terrena gubernas et moderaris te deprecor miserere mihi peccatori et libera me J b de inimicis meis visibilis et Invisibilis domine sis miserator mihi **gebam, suth, sutam,** in nomine patris + et filii + et spiritus sancti + amen primum nomen dei est **on** secundum est **othon**, et quando dixit dominus fiat lux tertium nomen est **lophias +** in nomine domini et individue trinitatis + **antaciton + Iturrensis grin Adonay** salua me **thedes** et ei et **dotheos Adoney** [sic] Amen

[figure]

per signum domin<a>e tau libera me

[Conjuration of all types of weapons.]

In nomine patris et filii et spiritusancti Amen. In nomine sancte et individue trinitatis Amen. + coniuro vos omni[a] genera Armorum gladios cultellos bipennis, lanceas clavos omnia genera armorum et mettellorum per patrem et filium et spiritum sanctum ut non ledatis me J b neque sanguinem meum effundatis donec tertegit [*ter tetigerit] ex praeceptis meis que ceedunt scindunt dum sunt in manu mea, sic ad manus meas omnia genera armorum prospera [ad] [22] Aliorum, pervenerunt, tunc sicut sera liquescant + Iterum coniuro vos omnia ^genera^ armorum per ferream lanceam qua longuis [*Longinus] latus domini nostri Iesu Christi perforauit exiuire [*exiere] sanguis et aqua ut me J B non ledatis neque sanguinem meum effundatis + Iterum coniuro vos per Columnam in qua dominus nostre Iesus Christus ligatus fuit et adductus ante Iudica ut me J b non ledatis neque sanguinem meum effundatis + Iterum coniuro vos per tres clavos qui manus et pedes domini nostri Iesu Christi transfiexerunt ut me J b non ledatis neque sanguinem meum effundatis + Iterum coniuro vos omnia genera armorum per carticcula [*craticulam] ferream in qua sanctus lawrentius Assatus fuit ut me J B non ledatis neque sanguinem meum effundatis + Iterum coniuro vos omnia genera armorum per gladium quo sanct[us] paulus fuit decapitatus ut me J b non ledatis neque sanguinem meum effundatis + Iterum coniuro vos per ferreu[m] ligamen quo ligata fuit beata agnes duobus annis et cum eo cruciavit + ut me non ledatis neque sanguinem meum effundatis + Iterum coniuro vos omnia genera armorum, per equuleum ferreum quo beata Agatha suspensa fuit ut me J b non ledatis neque sanguinem meum effundatis + Iterum coniuro vos omnes gladios et culltellos, sagittas et bypennes et omnia genera armorum per omnia nomina sancta dei et manifesta, + Iterum coniuro vos per septuaginta nomina dei et per sanctum nomine dei qui omne [*regit] celum et terram et omnia qua in eis sunt que est interna [*eterna?] vel huiusmodi gloria [*glorie] + et coniuro vos per sanctum nomen dei + **si mandolum** in quo Iosue vicit duodecem reges + Iterum coniuro vos per sanctum nomen dei **Tetragrammaton + lot + ser + neot + nain + he +** Iterum coniuro vos per omnia gaudia ac dolores beata Marie semper virginis + et coniuro vos per omnes apostoles evangelistas, martires et per viginti 4or seniores et per omnes doctores confessores manachos et hermitas et per omnes virgines et viduas et omnes santos et sanctas dei et per Iuramentum domini nostri Iesu Christi et per illa vera et sacratissima verba quibus potestatem nemo habet ledendum vulnerandi atque sanguinem effundendi + ego enim transiens per medium illorum

ibo + ecce crucem domini fugite per te adversa vincit leo de tribu Iuda Radex David + per signum crucis de Inimicos nostris libera nos deus noster salue + crux presiosa suspice me per eum qui pependit in te + spiritus sapientie + et intellectus + et spiritus consilii et fortitudinis + spiritus scientia + pietatis + spiritus timoris domini protege et defende me J b ab omnibus culltellus + ab eorum vulneribus et ab omnibus gladiis + et ab omnibus lanceis et ab omnibus telis et sagittas et ab omnibus generibus armorum pretege me J b + salva [me] benedic + me + sanctifica me + per signacullum crucis, vulnera omni[um] armorum anecte [*auerte] a me J b + quinque vulnere fillii dei custodiant me **+ hely + heloy + het + clavis + gon + eth + huc + proth + + + ceratus ++ feros + homo +** Rex glorie venit in pace + verbum caro est et habitauit in nobis et videmus gloriam dei [*eius gloriam] quasi unigeniti a patre plenum gratie et veritatis Amen.

presiosa maxime virtutis[9]

In nomine sancte trinitatis et Indevidue Unitatis, patris et filii et spiritus sancti coniuro vos omnia genera armorum per patrem et filium et spiritusanctum coniuro vos bacculos gladios lanceas ences cultellos sagittas claves funes et omnia alia genera armorum per septuaginta duo nomina et per eius virtutes et potentias et per ferream lanceam cum quo long[in]us latus domini perforavit et exiuit sanguis et aqua et per ista sanctissima nomina **+ Ioth + hee + van + hee +** ut me famulum tuum J b non ledatis neque sanguinem meum effundatis, coniuro vos omnia genera armosi supradictorum per ista sanctissima nomina dei **+ hel + ya + hye + eado + Ebore + Eloym + Agla + Agiel + Azez + sadon + esul + helox + holoyx + delis + yevi + yacerdel + yosi + helym + rasael + paliel + manuel + oneha + dilaton + axday + alma + panix + Alim catinal + utanzaraf + zalphi + eala + ealsali + saffna + hictimi + sed + dar + agla + aglaia + pamiel + paninon + oniel + on + homon + eteoi**[10] **+ lestram + panteon + bamboy + ya + Emanuell + yoth + Intasi + om + via + caliphlon + ysrael + mel + eyel + piel + patriteron + safaron + lenion + yael +** ut me famulum tuum J b no[n] ledo [*ledatis] neque sanguinem meum effundatis os non comminuetis ex eo dextera domini fecit virtutem dextera domini exaltauit me non moriar sed vivam et narabo oper<er>a domini castegans castigavit me dominus et morte non traddit me Amen benedicamus domino d[e]o gratias.

Orationes contra omnia peric[u]la mundi sanctus Thomas Apostolus et sanctus Leonarans [*Leo magnus?][11] scripsit carolo Regi franciae dicens quicunque ista nomina super se portaverit ab Inimico suo mortali non poterit noceri nec ei nocere poterit et nota quod in isto scripto unum no[men] **Agla** continetur unum nomen **Christi** quod qui in die viderit dixerit vel portaverit illo die non est mala morte moriturus et si quis infirmus circa collum habuerit gaudebit [sanus] et mulier pregnans si fuerit ligata sup're [=superiore? *super] ventrem liberatur sine dolore et hac sunt

In nomine patris ^+^ et fillii + et spiritusancti + Amen surge causa ad iuvandum nos et trinitas atque indiuisa unitas + unus deus + **sabaoth + Adonay + coteraton + yson + son + lon + con + son + osiam + solus + vita + via + veritas sapientia + ego sum + qui sum** qui est **+ agnus + ouis + vitulus + serpens + Aries + leo + vermis + sol + Agla + Imago + panis + vita + flos + mons + Ianua + fons + petra + lapis + angelus + pastor + propheta + sacerdos + sanctus + Imortalia rex maior + primus sum + secundu[s] leo + tertius flos + quartus obise + quintus terre + sextus**

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9 A note pencilled in the margin next to this paragraph reads "this left out."

10 No dot over the "i".

11 This name is not clear in the ms. It could be "leonarans" or "leonacans." Dumas, *Grimoires*, p. 69 reads: "Saint Thomas, apôtre, et saint Léonard" ("Saint Thomas the apostle, and Saint Leonard"). Perhaps it is a corruption of "Leo magnus" as in http://books.google.com/books?id=Efo9AAAAcAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false p. 109: "Sanctus Leo magnus scripsit Carolo regi Franciae, dicens..."

premax + septimus sagal + octauus bethelen + nonus Tetragrammaton + desimus seloy + undecimus hely + duodecimus legon + athanatos + heloy satus + ecanto + himas + Eleison + salvator + α + et ω + primogenitus + principium + paracletus + mediator + verbum + ysquiros + gloria + lux + mundus + Angularis + sanctus + et Imortali + Iesus + pater + filius + omnipotens + spiritusanctus + misericors + candor + eternum creator + redemptor + magni consilii + Angelus + trinus + et unus deus + dominancium + deus deorum + deus Ineffabilis + deus Incomprehensibilis + Iudex Iustus +

et semper in praelio in mari vel in aqua **gedebilone S C** q. p. et semper itur [23] In bello rex Iudiorum miserere nobis ille luya [*alleluya] precor sanctissime domine deus per tuu [*tua] [??] sanctissima nomina deprecor te ut exaudeas me et custodias me ab omni malo ab omni periculo et adversitate diaboli ut eruas me hic et in futurum deus Abraham, deus Isaac, deus Iacob, deus Angelorum deus Archangelorum deus apostolorum deus martirum deus confessorum deus virginum deus omni sanctorum, deus hatharatorum et omnes sancti et sancte dei et Electe [*electi] dei intercedant pro me J b ad dominum deum nostrum Jesum Christum que pius et clemens qui mitis et humilis corde qui non vult mortem peccatoris nec delectatur in perdicione peccatorum Amen

oratio contra sagittam

Coniuro te sagittam per charitatem et per flagellacionem dominum nostri Iesu Christi o sagitta sta per celum et terram et stellas et planetas o sagitta sta per sepulcrum dominum nostri Jesu Christi o sagitta sta per resurrectionem dominum Jesu Christi o sagitta sta per celum et terram et stellas et planetas celi et universa que in celo et in terra sunt et per trimendum die Iuditii et per virginitatem corporis domini nostri Iesu Christi et corporis gloriosissima virginis mariae o sagitta sta per sanctissima trinitate Amen.

Si non adhibes fidem supradictis verbis exponas ad collum alicuius bestie ac eam postea trahe ad aliquem locum in quo fieri possit et videbitis quodquod illa ei non nocebit.

Pax domini nostri Iesu Christi mecum sit cum potestate heliae prophete, o sagitta sta o sagitta per virtutem sancte marie virginis et per caput sancti Iohannis baptista et per duodecem apostolos et per 4or evangelistes et per martires et confessores virgines et vidas dei et angelos et arcangelos dei o sagitta sta per deum vivum per deum verum et per deum sanctum et per illum deum qui ex nihil[o] cuncta creavit o sagitta sta per annunciacionem domini nostri Iesu Christi o saggita sta per ineffabile memoria Iesu Christi ut non noceas mihi famulum dei J B . 2. + 1 + q + g . 2.2.2 . l . m . α + et ω + **Emanuell +** non intret gladius in carnem meam, sit natus [*nutus] per Iesum gubernatorem meum dominum nostrum Iesum Christum ut non habeat gladius potestatem in famulum tuum J b Amen. //

Iudica deus nocentes me expugna impugnantes me, aprehenda arma et scutum et surge [*exsurge] in adiutorum meum [*mihi.] et in auxilium mei famulum dei J b + amen + **tate + aiti + aitæti +** custodiat me famulum tuum + ab omni malo et periculo mortis Amen

+ Christus regnat + Christus imperat + Christus + fregit in me sit et franget gladium istum qui contra me pugnat + o sagitta sta per lanceam et omnia arma omnium inimicorum meorum visibilum et invisibilum non noceat mihi famulo tuo J b Amen

quicunque hanc supra scriptam orationem secum portaverit nullum Inimicum timeat nec gladius nec sagaitta nec aliqua arma sibi nocere potuerit nec insidie diaboli nec arma incantatum nec venenorum nec Immundus spiritus sibi nocere potuerit in omni tempore et in omni loco saluus erit + ++ et qui fidem non dabet [*habet] hinc huic orationi[s] accipiat unum gallum et ponat ipsum apponsum in eius collo et videbit quod null[a] arma ipsi nocere potu[e]rit.

Barnasa + leuitas + bucella + buella + agla + agla + tetragrammaton + Adonay + domine deus magne et mirabilis, anima [*adiuva] famulum tuum J b indignum ab omnium periculum mortis corporis et animae, et ab omnibus insidiis inimicorum mearum visibilum et invisibilum + decem

sunt nomina quibus apellatur deus in quocunque + nomen **deus + [Euau +]** <**crux +**> **Elu + Eloy + Ela + adanay [*Adonay] +** corpus Christus cogi + **sabaoth + nania [*nomina] + crux** [+] hec prosunt familo [*famulo] dei J b hoc enim est corpus meum + et [*ut?] diligat me + Amen +

Coniuro vos omnia arma cum quibus occi[si] sunt omnes sancti martyres praecipio vobis per merita sanctorum omnium ut non habeatis potestatem sturdendi [*scindendi] ca[r]nem meam nec sanguinem meum spergendi [*spargendi?] nec offendendi famulum dei J b nec in aliquo ledendi + crux et passio domini nostri Iesu Christi sit in memoria et in defentionem mea[m] + pax et benedictio domini nostri Iesu Christi sit semper mecum + o sagitta sta per virtutem beate<m> Marie virginis et per caput sancti Iohannis baptista[e], per apostolos, martires, confessores virgines et viduas per angelos et arcangelos + o sagitta sta per annunciacio[n]em domini nostri Iesu Christi [+] o sagitta sta per coronam spineam qua portata [*posita?] fuit in capite domini nostri Iesu Christi [+] o sagitta sta per clavos qui perforavit manus et pedes dominum nostri Iesu Christ[i] o sagitta sta per vulnera, domini nostri Iesu Christi per resurrectionem Iesu Christi ut non posset [*possit] ledere me famulum dei J b + in nomine patris + et filii + et spiritusancti + Amen +

obsecro te domine fili dei viui per sanctam crucem tuam ut dimittas peccata mea ^+^ per sanctam crucem tuum custodi caput meum per venerabilem [crucem] tuam custodi pedes meos et omnia membra mea, et tribue mihi veniam et vitam eternam + sancte deus sanctiffica me fortis deus fortiffica me Imortalis deus miserere mei famuli [tui] J b quia peccata mea multa sunt aput te et non suum [*sum] dignus vocare seruus tuus propterea deprecor te ut mittas in cor meum amorem celestium qui vives et regnas deus per omnia [secula seculorum] amen.

Abba pater miserere mei + o filii + o sancte spiritus meu [*mecum] sis eme [*eripe] me ab omnibus adversarii meis + coniuro te gladium per sanctem sacerdotem veteris testamenti qui intraduxit maria et dominum nostrum Iesu Christum in templem dicentem tuam ipsius anima[m] doloris gladius [per]transibit ut non posset ledere famulum dei J b

coniuro vos lapides per beatum stephanum protomartirum qui iudei lapidaverunt qui statuit pro suis persecutoribus exorare dicens ne statuas illis hoc peccatum quia nessiunt [*nesciunt] quid faciunt ut non possint ledere me famulum dei J b + In nomine patris + filii + et spiritusancti + Amen.

hoc sunt verba que leo papa carola magno regi ac Imperatori misit quorum virtus est probata[.] quicunque Igitur persona ea supra se portaverit aut legerit seu legi fecerit eo die evadit pericula mala[e] mortis neque ignis neque aqua offentionem ulla patietur sed in hon[o]re et in senectute morietur et omnem honorem erit consecutum et si qua mulier gravida portaverit super se dicta verba que parturire non poterat cito pariet et non poterit ire ad perdici[o]nem et verba sunt hac que secuntur [*sequuntur]

[24]

Crux Christi est quem semper adoro + crux Christi sit in imper orta (?) et vera salus + crux Christi [superat] omnem gladium + crux Christi superat [*soluit] vincula mortis + crux Christi [sit] pro me + crux Christi sit admirabile signum + crux Christi sit mihi potestas + crux Christi spondeat omne bonum mihi + crux Christi liberat me ab omni malo presenti et futura + per hoc signum crucis sit mihi dividuae [*diuinae] gratie omnes intercessio + crux Christi auferret a me omnes adversitates huius mundi + crux Christi sit mecum et salvet me ante me et post me quia antiqu[u]s diabolus ubi te videt a me recedat + per crucis hoc signum + fugia[n]t a me omnes malignos spiritus + per **heloy + Tetragrammaton + dyday + panta + yeto + esbray +** Iesus ante transiens per medium illorum ibat + **fons + principium + finis + veritas + omnipotens +** Iesus in nomine patris + et filie + et spiritusancti + amen.

Hec sunt nomina omnipotentes dei domini nostri Iesu Christi qui [*quae] extracta sunt ex aliis eisdem nominibus[.] quisquis ea super se portaverit fiat se omnium negotium habiturum esse nec

unquam fieri posse ut proditione capiatur [*copiatur]. Item si collo apensa ab aliquo portabuntur illum ab omnibus diligitur et sunt subsequentia verba + **Anthos + Anostro + noxio + boy + Eloy + Apen + Agla + Agipa ysquiros +**

Hac sunt verba illa[e] que dixit Adam quando fuit ^in^ inferno siue in limbo siquis ea super se portaverit nec aliquo a suo Inimico offendi iter faciens qui oravit deum ac dixitque septuaginta tribus annis dixitque supra se portaverit talia verba aut nomina capi non poterit + valeanda zasac + neque perecuti [*percuti] poterit ac valebit petere gratiam per anima sua, et scribenda hac nomina super aliqua charta poterit ire ante hostos [*hostes] suos.+ + +

Adonay + I + + + + + principium + finis + unctio + sapientia + veritas + spes + paracletus + ego sum qui sum + fons + mediator + hagios + ovis vinculum + pes + leo + panis + tolos [*tellus] + manus + lapis + angularis + petra + alma + sponsus + pullus + dietas [*deitas] + verax + teternium + gratia + veritas + pax + fons + aritayt + amor aleluya + Amen + unitas + fortitudo + novissimus + omnipotenti + matheus + Iohannes + marcus + lucus +

Hec nomina sanctissima sunt ad custodiam anime mee et corporis mei ab omnibus malis in nomine dei et sancte marie ac in nomine sancti alosii que nomina portaverit supra se rex fabricius et ea reliquit Regi alois[i]o qui supra se ea portabit non potest occidi neque capi[.] si ea experiri voluerit aponat supra aliquem qui occidi debeat

+ + + + + + + **pathay + vay + adonay +** in nomine patris et filij et spiritusancti + Iesus autem transice per medium illorum ibat + **o** + **var** + **adaf** + malarum terrarum negat + verbum car[o] factum est + et habitauit in nobis + Christus, **Tetragrammaton** + qui ait illi sit in sanctum [*factum?] felix + Amen + lex + Amen + Iesu quem queritis ego sum, si videbas fuit [*furem] currebas cum eo et cum adulteris portionem tuam, ponebas os tuum obundavit [*abundavit] malicia et lingua tua concinabit [*-bat] dolos + et benedic hereditati tue + laus deo + + Amen. +

Heere endeth the little booke

The Rest *vt perge*

Coniurati, festinate [*festinate] venire et obediri [*obedire] preceptori vestro, qui vocatur octinomos. his per[actis,] sibilet in 4or Angulis mundi. et videbis Immediatè magnos motus: et cum videris, dica[s:] quid tardatis quid moramini quid facitis? praeparate vos, et obedite præceptori vestro in nomine domini **Bathiat [*Bathat] +** vel **Vachat** + super Abrac ruens + superveniens, Abeor + super Aberer +

Tunc immediate venient in sua forma propria et quand[o] videbis eos Iuxta circulum ostende illis pentaculum coopertum sindone sacro [et discooperiatur, et dicat:

Ecce conclusionem vestram,] nolite fieri inobedientes,

et subit[o] videbi[s] eos in pacifica forma: et dicent tibi, pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hec nos subiugauit. cum autem apparuerint spiritus, tun[c] dicas

bene veneritis spiritus vell reges nobilissimi: quia vos vocavi per illum cui omne genu flectitur, celestium terrestrium et Infernalium cuius in manu omnia Regna Regum sunt: nec est qui suae contrarius esse possit maiestati. quatenus constringo vos, vt hic ante circulum visibiles, affabiles permaneatis: tam diu tamque constantes, nec sine licentia m[ea] recedatis, donec meam sine fallatia aliqua et veredice [*veridice] perficiatis voluntatem, per potentiae illius virtutem, qui mari posuit terminum suum, quem praeterire nemo potest, et lege illius pontetiae [*potentiae] non pe[r]transit fines suos, dei scillicet Altissimi Regis, domini qui cuncta crea[uit,] Amen.

Tunc Iube quod vis et fiet. post hec lice[n]tia eos sic

in nomine patris, filij et spiritus sancti, it[e] in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati

hec sunt que Petrus de Abano de magicis elementis dixit

ut autem facilius Rationes circuli

possis cog[nos]cere subiiciam schema unum. sit ita ut aliquis velit veris tempore, prima hora die[i] dominicae circulum facere, is erit eiusmodi qui in figura sequenti conspici<a>tur.

[25]

Dicere ante vocaris et consecrationem pater noster

ave maria

Salve [sic] maria gratia plena dominus tecum benedic[t]a tu in mulieribus et benedictu[s] fructus ventris tui Amen et ne nos Inducas in tentatione sed libra a nos a malo.

alia ave maria

Ave maria gratia plena, dominus tecum benedicta [tu] in mulieribus et benedictus fructis [*fructus] ventris tui dominus noster Iesus dulcissimus Amen. sancta maria mater dei ora pro nobis [peccatoribus,] nunc et in hora <nostris> [mortis nostrae. Amen].

Creede

Credo in deum patrem omnipotentem creatorem celi ac terræ et in Iesum Christum dominum nostrum fillium eius unicum qui conceptus est a [*de] spiritu sancto natus ex maria virgine passus sub p[ontio] pilato crucifixus mortuus et sepultus discendit ad Inferos [*Inferna] 3io die resurrexit a mortuis et in celum [*ad celos] asscendit sedet ad dextrum dei patris omnipotentis inde venturus est <ad> Iudicandum [*Iudicare] vivos et mortuos credo in spiritum sanctum sanctam ecclessiam catholicam sanctorum communionem peccatorum remissionem carnis resurrectionem et vitam eternam. Amen.

Psal lxvii

God be mercifull unto us & blesse us & shew us the light of his countenance & be mercifull unto us.

That thy waye maie be knowen upon earth & thy savinge health amonge all nations.

let the people praise thee o God: yea let all the people praise thee.

O let the nations reioise & be glad: for thou shalt Iudge the folk righteouslie, & governe the nations upon earth.

Let the people praise thee o God: let all the people praise thee.

Then shall the earth bringe forth hir Increase: & God even our owne God shall give vs his blessinge.

God shall blesse us & all the ends of the world shall feare him.

Psal liiii

Save me, o God, for thy names sake: & aveng me in thy strenght.

Heare my praier o God & harcken unto the words of my mouth.

ffor straungers are rissen up against me & tirantes which have not God before their eies, seeke after my soule.

Behold God is my helper: the lord is with them that uphold my soule.

He shall reward evill unto mine Enemies: destroie thou them in thy truth.

An offeringe of a ffree hart will I geve thee: & praise thy name, o lord, because it is soe comfortable.

for he hath delivered me out of all my trouble: & mine eie hath seene his desire upon mine Enemies.

Psall Cl

Yeld unto God the mighty lord praise in his sanctuary.

And praise him in the firmament that showes his power on hie.

Advaunce his name & praise him in his mighty actes allwaies.

Accordinge to his excellencie of greatnes give him praise.

His praises with a princlie praise, of soundinge trumpets blowe.

Praise him upon the vial, & upon the harpe alsoe.

Praise him with timbrell & with flute organs & virginals.

with soundinge cimbals praise ye him, praise him with loude cimbals.

What ever hath the beneffit, of breathinge praise the lord.
To praise the name of God the lorde, agree with one accord

Psal cxxxviii

I will geve thancks to thee, o lord, with my whole harte; even before the Gods will I singe praises unto thee.

I will worship toward thy holy tempell, & praise thy name because of thy lovinge kindne[sse] & truth, for thou hast magnified thy name & thy word above all thinges.

When I called upon thee thou heardest me: & Induedst my soule with mutch strenght.

All the kinges of the earth shall praise thee, o lord, for they have heard the words of thy mou[the].

Yea they shall singe in the waies of the lord: that great is the glorie of the lord.

for though the lord be high, yet hath he a respect unto the lowlie: as for the prowd he beholdeth them a far of.

Though I walk in the middest of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousnes of mine Enemies, & thy right hand shall save me.

The lord shall make good his lovinge kindnes towards me: yea thy mercie, o lord, endureth for ever despise not the worcks of thine owne hands.

[26]

Psal li: *misere mei deus*.

Have mercie upon me, O God, after thy great goodnes, accordinge unto the multitude of thy mercies doe awai mine offenses.

Wash me throughlie from my wickednes & clense me from my sinne.

for I doe Acknowledg my faults & my sinne is ever before me.

Againste thee onlie have I sinned & done this evill in thy sight: that thou mightest be Justified in thy saienge, & cleare when thou art Judged:

Behold I was shapen in wickednes & in sinne hath my mother conceived me.

But loe thou requirest truth in the inward parts: & shalt make me to understand wisedome secretlie.

Thou shalt purge me with hissop & I shalbe cleane: thou shalt wash me & I shalbe whiter then snowe.

Thou shalt make me to heare of Joy & gladnes: that the bones which thou hast broken maie reioise.

Turne thy face awaie from my sines: & put out all my misdeeds.

Make me a cleane harte o God & renew a right spirit within me.

Cast me not awaie from thy presence: & take not thy holie spirit from me.

O give me the comforte of thy helpe againe: & stablish me with thy free spirit.

Then shall I teach thy waies unto the wicked: & sinners shalbe converted unto thee.

Deliver me from blood guiltines, o God, thou that art the God of my health: & my tonge shall singe of thy righteousnesse.

Thou shalt open my lips, o lord. & my mouth shall shew forth thy praise:

for thou desirest noe sacrifice else would I geve it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken & contrite harte, o God shalt thou not despise.

O be favorable & gratious unto sion: build thou the walls of Iherusalem.

Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings & oblations. then shall they offer younge bullocks upon thyne altar.

Psal xliii *Iudica me deus*

Give sentence with me o God, & defend my cause againste the ungodlie people

O deliver me from the deceitfull & wicked man.

for thou art the God of my strength, why hast thou put me from thee: & why goe I soe hev[ely,] while the Enemie oppresseth [me.]

Oh send out thy light & thy truth: that they maye lead me & bringe me into thy holie h[ill] & to thy dwellinge

And that I maye goe unto the altar of God, even unto the God of my Joy & gladnes: & upon the harpe will I geve thancks unto thee o my God.

Why art thou soe heavie, o my soule: & whie art thou soe disquieted within me?

O put thy trust in God: for I will yet geve him thancks, which is the help of my countenaunce & my God.

psal xlvii *omnes gentes*

O clap your hands together all ye people: o singe unto God, with the voice of melodie.

for the lord is high & to be feared: he is the greate kinge upon all the earth.

He shall subdue the people under us: & the nations under our ffeet.

He shall choosse out an heritage for us: even the worship of Iacob whome he loved.

God is gone up with a merrie noise, & the lord with the sounde of the trumpe[t].

O singe prayses singe praises unto our God: o singe praises singe praises unto our k[inge.]

for God is the kinge of all the earth: singe ye praises with understandinge:

God raigneth over the heathen: God sitteth upon his holie seate.

The princes of the people are joined unto the people of the God of Abraham: for God which is verie hie exalted doth defend the earth as with a shield.

[P]sal[m] cxxi *leuaui occulos*

I will lifte up mine eis unto the hills from whence commeth my help.

My help commeth [euen] from thee lord, which hath made heaven & earth.

He will not suffer thy foote to be moved & he that keepeth Israell, will not sleep.

Behold he that keepeth Israell shall neither slumber nor sleepe.

The lord himself is thy keeper: the lord is thy defence upon thy right hand.

soe that the [sun] shall not burne thee by daye nor the [moon] by night.

The Lord shall preserve thee from [all] evill: yea it is even he that keepeth thy so[ul.]

The lord shall preserve thy goeinge out & thy comminge In: for this time forth for evermore. Amen.

[27]

After thou hast read the spalmes then goe forward with this worcke

Postquam rite perfectus erit circulus asperge eum aqua benedicta seu lustrali, et dic:

Asperges me domine hissopo et mundabor: lavabis me et super nivem dealbabor.

Benedictio fumigiorum

Deus Abraham, deus Isaac, deus Jacob, benedic hu[n]c creaturas, specierum, ut vim et virtutem odorum suorum amplient, ne hostis nec phantasma in eas intrare possit per dominum nostrum Iesum Christum, &c. deinde asperga[n]tur aqua benedicta.

[Exorcism]us Ignis

Exorcismus Ignis cui superponuntur fumigia. Ignis quo utendum est ad suffumigationes, sit in vase fictili seu terreo, novo, exorcizator autem hoc modo.

<Exorciso Ignis>

Exorcizo te creatura Ignis per illum [per] quem facta sunt omnia ut statim omne phantassma Eiicias a te ut nocere non possit in aliquo,

deinde dic

benedic domine creaturam istam Ignis, et sanctifica, ut benedicta sit, in colla[u]dationem nominis tui sancti ut nullo nocumento sit gestantibus nec videntibus, per dominum nostrum Iesum Christum.

de veste et pentacculo et de usus

Vestis sit sacerdotis, si fieri potest: si non possit haberi, sit linea et nitida deinde sumat hoc pentaculum factum die et hora [mercury] cressente [moon], in charta membra[na] hœdi sed prius dicatur super illo missa spiritus sancti, et aspergatur aqua baptismali.

oratio dicenda quando Induitur vestis

Ancor, Amacor, Amides, Theodonias, Anitor, per merita Angelorum: tuorum sanctorum domine Induam vestimenta salutis: ut hoc quod desidero, possim per ducere ad effectum per te sanctissime **Adonay,** cuius regnum permanet per omnia secula seculorum, Amen.

[T]o consecrate all Instruments

O mightie & mercifull God, which in the finger of thy dyety, hast healed all kind of plagues & hast restored the diseased to their former health, graunte nowe I doe beseech thee, that these Instruments may be touched, blessed sanctified & hallowed by thy diety: that the draught drawne with the same in the dignitie of thy name maie serve effectuallie to my operation by him that liveth for evermore Amen.

Alia oratio

O God, despise not the petition of wretches nor the voice of them which crie unto thee, graunte I beseech thee that when I Invocate thy mercie wee maie feele thy dietie healthfull unto us & asistaunte in all thinges through Jesus Christ our lord, Amen.

Alia oratio[12]

O God, heare us in thy righteousnes & voutchsafe of thy holynes of thy Godhed to consecrate blesse & sanctifie all these kind of Instruments that there remaine noe occasion of evill nor unhollinnes in them: but that they maie be proffitable holsome & healthfull to us & our worcke for the merits of Christ Iesus + Amen.

Alia

Increase wee beseech thee almighty God, the gifts of thy dyety in sanctifyinge hallowinge & blessinge of these Instruments that noe wicked spirits have power or be able to resist us through thy holy & blessed Inspiration of power & vertue into them & us that they & wee maie be more effectuall & powerfull to constraine bind & compell all spirits to our obedience through thy devine

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12 In left margin is “w-.”

grace & power & bringe them to our obedience graunte this o lord God for Jesus Christ sake which liveth & raigneth with thee ever one God world with out end, Amen.

Alia

Benedic<ti>o te N per deum vivum per deum verum per deum sanctum per deum qui tibi specialem virtutem dedit ut consecratum et confirmatum existas virtutem et efficatiam potenter suscipias et retineas ad quod te duximus consecratum benedico te insuper Iesus Christ fillium eius unicum dominum nostrum qui te corrustantem diaphonumessae voluit et mittere figuras, et per reflectionem varias [*varians] demonstrare.

Alia

Tu deus omnipotens Invocationibus nostris clemens adesto et ut hanc N de celestia harmoni[a] tue claritatis benignus infunde tu[,] hoc N tuore [*tu ore?] benedicto ut per / [In margin: [D]e usum communionem / et in eo] / descendat in hoc N virtus spiritus sancti N scientiam representandi spiritus exorzizatorii / Imperio, obediendi mitissime fecundet effectum ut omnium hominis quod te habeat habet potestatem contra omnes malignos spiritus per virtutem domini nostri Iesu Christi + fillii dei. Amen.

[figure of two entwined serpents with barbed tails, the symbol for Mercury between them.]

[28]

Quicumque vult.

Whosoever wilbe saved before all thinges it is necessarie that he hold the catholick ffaith; which faith, except everione doe keep holy & undefiled: without doubt he shall perish everlastinglie.

And the catholicke faith is this: that wee worship one God in trinitie, & trinitie in unitie.

Neither confoundinge the persons nor devidinge the substaunce.

for there is one person of the father; another of the sonne: and another of the holy ghoste.

But the Godhed of the ffather, of the sonne, & of the holy ghost, is all one: the glorie Equall, the maiestie Coeternall.

Such as the father is such is the sonne: & such is the holy ghoste.

The father uncreate, the sonne uncreate: & the holy ghost uncreate.

The father Incomprehensible, the sonne Incomprehensible: & the holy ghost Incomprehensible.

The father Eternall, the sonne eternall: & the holy ghost eternall.

And [yet] they are not three Eternalls: but one Eternall.

As alsoe there be not 3 Incomprehensib[le]s, nor 3 uncreated: but one uncreated, & one Incomprehensible.

Soe likwise the father is allmightie, the sonne allmightie; & the holy ghost allmightie.

And yet they are not 3 allmighties, but one allmightie.

soe the father is God, the sonne is God, & the holie ghost is God.

And yet they are not 3 Gods: but one God. soe likewise the ffather is lord, the sonne lord: & <and> the holy ghost lord.

And yet not 3 lords but one lorde.

for ^like^ as we be compelled by the Christian veritie: to acknowledg everie persone by himself to be God & lord.

soe are we forbidden by the catholick religion: to saye there be 3 Gods or 3 lords.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made nor created, but begotten.

The holy ghost is of the ffather, & of the sonne: neither made, nor created, nor begotten, but proceedinge Soe there is one ffather, not 3 ffathers, one sonne, not 3 sonnes. one holy ghost. not 3 holy ghostes.

And in this Trinitie none is afore or after other: none is greater or lesse then ano[ther].

But the whole 3 persons be coeternall together: & coequall.

Soe that in all things as is aforesaied: the unitie in trinitie, & the trinitie in unitie is to be worshipped.

He therfore that wilbe saved must thus thincke of the trinitie.

furthermore it is necessarie to everlastinge salvation: that yee alsoe rightly beleeve in the Incarnation of our lord Jesus Christ.

For the right faith is that we beleeve & confesse: that our lord Jesus Christ, the sonne of God, is God & man.

God of the substance of the father, begotten before the worlds: & man of the substance of his mother, borne in the world.

Perfect God & perffect man: of a reasonable soule, & human flesh subsistinge.

Equal to the ffather as touchinge his Godhed: & inferiour to the ffather, touchinge his manhoode.

Who although he be God & man: yet is he not too, but one Christ.

One not by conversion of the Godhead into flesh: but by takinge of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

for as the reasonable soule & flesh is one mann: soe God & man is one Christ

Whoe suffered for our salvation: he descended into hell, rose againe the 3d daie from the dead.

[He ascended into heaven, he sitteth on the right hand of the God the Father Almighty,

from whence he will come to judge the quick and the dead.]

At whose cominge all men shall rise againe with their bodies: & shall give accompt for their owne worcks.

And they that have done good, shall goe into liffe everlastinge: & they that have done evill, into everlastinge fier.

This is the catholique faith: which except a man beleeve faithfully he cannot be saved.

Gloria patri filii et spiritus sancri sicut erat In principium.

[29]

[The] gospell of sainte John

In the beginninge was the word & the word was with God & the worde was God. the same was in the beginninge, with God, all things were made by it, & without it was made nothing that was made. in it was life, & the life was the light of men. & the light shineth in the darcknes but the

darcknes comprehended it not. there was a man sent from God whose name was John. the same came as a witnesse to beare witnesse of the light, that all men through him might beleve. he was not the light, but was sent to beare witnesse of the light. that [that light] was a true light, which lighteth all men that come into the world, he was in the world. & the world was made by him: & yet the world knew him not. he came unto his owne. & his owne receaved him not: but unto as manie as receaved him, to them gave he power to be the sons of God, in that they beleve on his name which were borne not of blood, nor of the will of the flesh, nor yet of the will of man: but of God. & the word was made flesh & dwelt amonge us. & we sawe the glorie of it as the glorie of the onlie begotten sonne of the ffather, which word was full of grace & veritie. John bare witnese of him, & cried, saieng: this was he of whome I saied he that commeth after me, is prefferred before me: for he was before me; & of his fullnes have all we received, grace for grace, for the lawe was given by Moyses but grace & truth came by Jesus Christ, noe man hath seene God at anie tyme: the onlie begotten sonne which is in the bossome of the ffather hath declared him. then this is the record of John when the Jewes sent priest[s] & levits, from Jerusalem to aske him, who art thou; & he conffessed & denied not sayenge plainly I am not the Christ, & they asked him, what then; art thou Elias & he saied, I am not art thou the prophet? & he aunswered, no. then saied they unto him, who art thou that wee maie geve ^an^ aunswer to them that sent us? what saiest thou of thy selff? he saieth I am the voice of him that crieth in the wilderness, make straight the waie of the lord, as sayed the prophet Esaias; nowe they which were sent were of the pharises & they asked him & sayed unto him, why baptisest thou then, if thou be not the Christ, neither Elias, nor the prophets. John aunswered them sayenge I baptise with water: but there is one amonge you, whome ye know not, he it is that commeth after me, whose shoe latchet I am not worthy to unloose, these things were done in bethabara, beyond Jordan, where John did baptise.

Quomodo poteris loqui cum proprio bono Angelo tuo quando volueris.[13]

In nomine domini incipit tractatus cum proprio Angelo bono tuo habere colloquia.

In nomine sanctae et individuae Trinitatis incipit oratio ad proprium Angelum homini ad custodiam deputatum

Primo ^cum^ fueris bene confessus, jejunabis, in pane, et aqua tribus diebus non manducando, donec stellae in caelo videantur, sed qualibet die perfecta denarium in nomine Trinitatis et da pauperibus, et dicas orationes, et his deuotus, et postea vade ad locum secretum, (vidilicet ad ecclesiam) vel in Atrium aut in ortum) et tibi est, quoad usque quod optaveris, apparuit, et tacitè ac benignè te recondas, cauendo, ne aliquis tuum secretum videre, aut percipere possit, ne forte ridiculum videatur, et operis tui processu in hoc inpediatur,

deinde salutes septies tum oratione dominicâ: et symbolo, et his versibus.

Increatus Pater, increatus filius, increatus spiritus sanctus, aeternus pater, aeternus filius, aeternus spiritus sanctus, et omnipotens sempiterne deus, qui felicem animam humanam induisti et plasmasti ad similitudinem tuam, creasti addens unicuique corpori spiritum proprium et veracem ad custodiendum illum et defendendum ab incursibus spiritum malignorum, et illusionibus illorum, Te suppliciter rogo, et deposco clementissime pater, [30] omnipotens, et obsecro, per filium tuum Dominum nostrum Jesum Christum in cujus potestate, consistunt omnia, ut ego miserimus et indignus famulus tuus, hanc potestatem obtinere merear ut nomen proprij Angeli mei audire, et

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13 Handwriting changes. Although the handwriting in this section is neat, the Latin is somewhat corrupt, and there are extensive corrections. An uncharacteristically large margin is marked out.

intelligere possim, et ejus virtutibus roboratus omnia Corporis et animae nocumenta per ejus visionem et defensionem fugere ^viriliter^ et veraciter merear, prestante domino nostro Jesu Christo, qui sedit in altissimis et aque cuncta disponit, Cujus Regnum et potestatem [*imperium] permanent in secula seculorum. Amen.

Postea verte faciem tuam, versus Orientem et in terram prosterne manus, dicendo septem psalmos penitentiales, cum septem orationibus dominitalibus totidem Credo in Deum, implorando humiliter, et dicendo,

Deus qui cuncta abscondita intueris, omnia opera occulta recordaris, et nihil latet in animis omnium creaturarum quod tu non novisti, te_suppliciter deprecor ut ab omnibus perturbationibus liberatus secure tuum auxilium implorando: effectum petitionis meae consequi merear qui vivis, et regnas cum deo patre, in unitate spiritus sancti, deus per omnia secula seculorum Amen.

Postea erige te sursum super genua cum bona deuotione, sic dicendo.

Angele sancte, qui in conspectu altissimi dei stas semper, et mihi misero traditus es, ad me custodiendum, et defendendum me, et in necessitatibus ad subveniendum mihi, [te] suppliciter deposco, ut nominis tui titulum, ab Aucthore omnium, tibi traditum mihi revelare nullatenus forundes [*formides] ut nomine tuo sancto invocato et nominato, responsa vera [accipiam] et munera tuae sublimationis percipiam, ut de omnibus, quae desid[e]ro, mihi venias et compareas responsurus, per eum, qui venturus est iudicare vivos, et mortuos et saeculum per ignem Amen.

Deinde stando dicas istam orationem

Pretende domine, famulo tuo dextram Caelestis auxilii vitae [*ut te] tota virtute [*corde] perquirat, et que digne postulat, consequi mereatur [*assequatur] per Christum dominum nostrum Amen amen (pater nostor [sic]) Aue maria

Et ne nos inducas in temtationem, sed libra ^nos^ a malo;

Saluum fac populuum tuum, Domine ^+^ ^Deus^ sperauit autem in te. (mitte ei (vel mihi,) domine auxilium de sancto. Et de Sion tuere eos (vel me) esto ei (vel mihi) domine turris fortitudinis a facie inimici. Pater de Caelis deus misere mihi vel nobis: Et sit [*dic] tota Letania est dicenda. qua dicta dic istam orationem.

[31]

Succurrite mihi Sancti Angeli dei devocionibus vestris santificate plebem: Benedicite, et nos homines in pace custodite. Amen

Quo facto, (flexis genibus) sedeas, et humiliter audias et [*si] eum alloquutus fueris, quia si munde et pure confessus fueris et contritus, quasi venta [*ventus] in rore lux cir[c]umdabit te, et dicet Angelus, Ego sum N, qui in conspectu dei semper assisto, et tamen de tuo Corpore non recedo nisi, cum oporteat me nobilissimam animam tuam in locum augmentationis refrigerii collocare. Et sic in quacunque parte audieris, ad istam vel illam partem, declines, Alloquere secum, et quod videtur esse bonum. Et sic, quandocumque illum, alloqui disideras oporteat quod nomine suo proprio ipsum appelles, ut ab omnibus nocuis vitalibus, et temporalibus, tum corpus custodiat in hoc mundo et post hanc vitam, animam tuam collocet coram deo.

Oratio ad proprium Angelum.

Obsecro te, Angelici [*angelice]: Spiritus cui ego ad prouidendam emissus [*commissus] sum ut custodias me indesinenter, et protegas me, ab incarsu [*incursu] diaboli, vigilantem, et dormientem, nocte et die, horis continuis, ac momentis conferre [*confove] mecum ubicumque fuero [*iero], comitare mecum[.] repelle a me omnem temptationem Sathanae; et quod mea non exigant [*extingunt] merita tuis precibus obtine<re> apud misericordissimum Judicem ut [nullum] in me vel

loci non habeat contrariae virtutis adimixtio. Cumque me coruptam [*per abruptam] viciorum devia [*devium] errare [*esse] prospexerii: ad redemptorem meum, me reducere Satagas,

et in quacunque angustia, et tribulatione, et tristitia me esse ^prospexeris,[14] auxilium Dei omnipotentis tuo optentu [*obtentu] s<i>uper me esse~ sentiam Precor in nomine domini nostri, Jesu Christi ut si fieri potest [*possit] notum facias mihi finem meum, et cum de [hoc] corpore adductus [*eductus] fuero: non admittas [*dimittas], (vel ne addmittas) malignos spiritus me terrere, aut illudere, nec in foveam desperacionis: inducere [*incidere]: Non me derelinquas donec me perducas [*perduxeris] ad visionem conditoris mei, qui me ad custodiendum, tibi comisit, ut personaliter cum omnibus sanctis interventis tuo, merear laetari (praestante eodem domino nostro Jesu Christo, qui cum Deo patre, et Spiritu Sancto, viuit et regnat Deus per omnia secula seculorum. Amen.

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[32]

[The method of the glass or stone]

[….]

glorious[15] hands & feete, & with a crowne of thorne wast crowned & in thy most [????] paines wast given to thee Esell & gall to drincke which with a speare wast thrust in[to] thy right side where out did rune plenteously of blood & water for the redemption o[f] the whole world which hast ryssen againe the 3d daye hast spoyled hell & hast ascen[ded] into heaven & from thence shall come to Judge the quicke & the dead & the world by f[ire] & by all those thy miracles which thou hast done heare o mercifull Jesu the peticion of me thy unworthy servant N as thou hast herd the merits & prayers of thy blessed Mother soe heare the prayers of me poore & wretched sinner by the merrits & prai[ers] (?) of thy blessed mother the Virgin Marie & of all sanctes & saintes & by the vertue of thy sacrament of thy bodie & blood & by thy vertue & power I beseech thee & of thy grace & mercie doe crave by thy devine vertue & power that th[is] daye this booke maye be consecrated & confirmed with this stone & consecrate tho[u] + & blesse thou + ratifie & confirme them soe that they maye be firme & shurel[y][16] consecrated for ever to remaine soe that everie tyme & place wheresoever all the consecrationes, conjurations, invocations, & all the words which ar contayned in this bo[oke] & written therin & thy trew vertew & power & thy holy divination & full & perfect lyberti[e] o lord Jesus Christ I doe beseech thee graunte that all spirits which I shall call into th[is] stone with this booke maye visible plainly & aptly appeare unto the sight of myn[e] owne eies soe that I maye see & discerne them as plainly as thou wast seene of th[y] desciples after thy resurrection & at thy glorious asscention into heaven from ga[li]ly grante this good lorde as thou sheddest blood & water for me & all man kinde &c a[men.] (?)

[Take th]e (?) booke in [your hand &] (?) saye

Blesse thee + the Father blesse thee + the Sonne blesse thee + the Holie Ghost blesse thee holy Marie mother of our Lord Jesus Christ; blesse thee all the holy companie of heaven; blesse thee all holie angells, archangells, cherubins, patriarcks, prophets, apostles, martyres, confessores,

[14] This line is written *supra linea*.

[15] Primary handwriting resumes. Earliest foliation seems to read "18," which would indicate a loss of three folios. Early pagination on the other hand indicates a loss of two pages *following* this one, but there doesn't appear to be a gap in the text at that point.

[16] no sign of the y, though there's space for it.

Innocents, & virgines, ~~blesse thee all the holy masses salebrate[d] (?) this daye throughout all the world blesse & confirme & consecrate thee all the holy prayers & merits of ^all^ holy men~~ blesse thee, & I by the authority of our lord Jesus Christ & of his holy apostles peeter & paule & by the authority of the holy catholicke church mylytant heare on earth doe blesse consecrate & confirme this booke & this stone in the name of the Father + & of the Sonne + & of the Holy Ghost + amen.

[Then after t]he consecration [of your booke &] stonne what spirits [soever …]ll you maye call [with this Call] if he come not [at the first, c]all till he come [& doubtless] but he will [com]e[17]

I N the servante of God & sonne of N & I doe coniure thee or you spirits & I doe commaun[de] you that you be readie & obedient unto all my commaundements both ministring[e] & servinge unto me to fulfill all my will & pleasure I coniure thee N by the father the sonne & the holy ghost & by him which is α et ω + the beginninge & the end by the dreadfull daye of dome by the vertue of the lyvinge God & by all the names of God both effable & ineffable soe that thou appeare in this pretiouse stone or glasse in this hower & that quickly without anie tarryinge soe that thou come & that in thine owne personne trewly in a bewtifull shape visiblly plainly aptly & distinckly unto the sight of mine owne eies & shewe unto me visiblly & to all that stand by me that wee maye plainly see thee by my commaundement & coniuration & by all thin[gs] which I shall commaunde thee & if thou doe not I N the servant of God the sonne of N by the vertue of God omnipotent & of all his saintes I condemne thee into hell & int[o] the fyer everlastinge unto the laste daye of Judgment fiat fiat fiat. amen.

Except thou come quickly unto me & make me a trwe aunswere before thou dep[art] of all things that I shall demaunde of thee & I commaunde thee that all waies & without taryinge to come <to come> & sertifye me & obay unto my words & fulfill my commaundements at all houres & tymes that thou be obedient & obaye me Justly & trwly even as trwly as Christ Jesus did obay & fulfill the commaund[e]ments of his father. & further I coniure thee by God omnipotent by Jesus Christ his sonne & by the holy ghost by the holy trinitie & by the vertue of his substance by the holy providence of God which he hadd in his minde before he mad the world, & by his goodnesse by the which he made all things & by that wisedome when he hath sett the heavens above & hath devided the earth from the waters by heav[en] earth & the sea & by all things in them contayned by the height of the heaven & by the deepnesse of the sea by the 4 Elements & by the vertue & by the seecrets vertues which seecrets are hid in them by his mercifull worckinge & by the power whereby God created the world the lights the dayes & the nights & by the angells & archangells & by thrones & dominations by principalities & powers & vertues by cherubin & seraphin & by all their offices & powers & by those which beare rule ove[r] other powers & them which are under their powers by the firmament of heaven & by all the heavens & by all that are in them & by all that are in heaven & under heaven & by all things which allmighty God hath created to the lawde & praise of his name & of his maiesty I coniure thee N by the 12 patriarches & by the 12 prophets & their prayers & by the 12 apostles [35][18] & by the 24 Elders[19] and their crownes and garlands [gap] of maiesty & by thron[e] of God & by the golden altar which is before the eies of God & by the goulden sensors by the voi[ce] & thunders which proceed of the throne of God by the passions of merits by the me[rit] (?) of confessores & of all holy priests & by their holinesse & by the holynesse of widd[ows] & virgins & by all those which praise & worship God that you come into this stone without any

17 The missing words are covered up by repair work, but supplied in pencil underneath.

18 Although the pagination jumps from 32 to 35, there does not seem to be a gap in the text.

19 The first line of this page in a later hand seems to have been supplied at the time of repairs.

tarriinge & shewe thy selff vissiblly in this Christall stone which I hav[e] consecrate for thee & that I & those that stand by me maye see thee ^as^ plainly as Mary Magdelen sawe the vision in the garden when shee went to visit the bo[dy] of our saviour Christ Jesus & as plainly as Jesus appeared unto his dessciple[s] after his resurrection & as plainly as Jesus Christ was seene to the men of galilee in his glorious ascention & this I charge & commaunde thee by the everlastinge maiestie of God & the minestry of the holy trinitie & by the birth dea[th] & passion of Christ & by the glorious resurrection & assention of Christ by the preachi[ng &] fastinge & temptation of Christ by all the paines & merits of Christ I coniure ^thee^ N by him which is α & ω the beginninge & the end & by these holie names of God **El +Ely [+] + theos + adonay + tetragrammaton + mescias + Sother + Emanuell + Jesus + fortis + fons + salvator + gloriosus + bonus + on + unigenitus + via + vita + manus + homo + usyon + primogenitus + sapientia + virtus + caput + finis + fons + origo + paracletus + mediator + agnus + ovis + vitulus + serpens + aries + leo + vermis + os + verbum + splendor + sol [+] gloria + lox + ymago + panis + flos + vitis + mons + Ianua + petra + lapis + angularis + angelus + sponsus + propheta + sacerdos + past[or +] athanatos + kyros + theon + panton + craton + ysus +** that thou appear in this Christall I coniure thee N. I binde & adiure thee by the goodness of our lord Jesus Christ by his Incarnation by his nativitie by his circumsition by his baptisme by his fastinge by his humilitie by the which he washed the feet of his disciples & by his crosse & passion which he suffered by the crowne of thorne[s] which he bare on his head by the nayles wherwith his hands & his feete were pearsed & by the speare which was thrust into his side by the water & blood t[hat] flowed out of his side & by the sweete prayer which he made to his father & by his so[ul] which departed from the body he commended into the hands of God his father & by th[e] vertew by which the vaile of the temple did rent the [sun] was darckned & darck[ness] was upon the whole earth & the graves opened & the dead bodies of manie did[st] rise & were seene by these & all other holie actes of God I coniure thee N that thou come & appeare in this stone in this present hower quickly & without anie tary[inge] & that you appeare trwely & that in thine owne proper person in forme of a man vis[i]bly unto the sight of mine owne eies soe that I maye see & discerne thee & to shewe me the truth of all things that I shall demaund of thee without disceit fraud guile & without hurt of me or anie other that ever God created neither shall thou have power to hurte or cracke this stone nor me nor anie other creature in mind soule nor bodie neither shalt thou lye cavell nor disceave me nor depart fro[m] my presence nor commaundement untill thou have aunswered me justly & tru[ly] & hast shewed unto me plainly & distinctly all thinges which I desire to know see or heare at this tyme present & that I doe lysence thee to depart to (?) this I adiu[re] coniure & binde thee & commaunde thee by the vertue & power of him which shall co[me] to Judge the quicke & the dead & the world by fier. fiat fiat fiat Amen.

[Sa]ye as followeth 3 tymes [if he] come not at the first [and the]n straight waies [he] shall come.

In Nomine patris veni In nomine filii veni In nomine spiritus sanctus veni In nomine sanctis trinitatis tibi dico veni In nomine summi omnium creaturas veni ad me et visibil[iter] appare mihi in hac hora sine aliquo nocumento et lesionem ac gravamin[e] corpore et animae vell alium et omnem desciderium meum adimple I[n] nomine patris [et] filii et spiritus sancti amen.

[But if the] spirit rebell & will [not] be obedient unto thee [then] constraine him with [the v]inculum as followeth

Hearken o thou spirit N I coniure adiure bind & exorcize thee by the most high mighty name of God our lord **+ Tetragram[m]aton + Jehova +** I exorcise thee & commaunde thee that thou tarry not but come in all plainnesse & effabilitie & plainly that I maye see thee without deformitye I exorcise thee N & mighte[ly] commaunde thee by him which saied & it was done & by all the holy

names of all[mi]ghty God which hath bene are & shalbe recited in his feare & to your condemn[ation] if you be disobedient & rebell I charge coniure & commaunde thee in the nam[es] & by the name + **Adonay + aloe + Alion + sabaoth + saday +** which is the lord God [on] high & kinge omnipotent of Israell which sayed lett us make man accordinge to our liknesse & let him beare rule over the worcks of our hands & by the nam[e +] **y + et v +** which Adam heard & spake & by the name **Gyn** which Noye heard & spake with his family after that he was from the flood & by the name **+ y + N + et X + [**which] abram heard & did knowe God & by the name **Joth** which Isaac heard & was deliv[ered] from the hand of his brother & by the name **Tetragrammaton** + which Jacob h[eard] [36] of the Angell strivinge with him by the name **sabaoth** which Moyses names & the waters of Egipt turned into blood & by all these holy names of the lyvinge & trew God + **Adonay + saday + Athenatos + kyros + Emanuell + Joth + heth + hee + Vau** + & by the 9 heavenly candles which was reveiled unto salomon that thou appeare in this stone with out anie further delaye as thou wilt answere at the dreadfull daye of dome & if thou be disobedient & will not appeare as before I have commaunded thee I by the authoritie of Jesus Christ of his apostles peeter & paule & of the holy catholicke church millitant heare in earth shall & will excommunicate thee & deprive thee from all dignities into the deepest pitt in hell & there shalt thou remaine in everlastinge chaines of fier & brimstone where shalbe weepinge & gnashinge of teeth for ever except thou com presently speedely & shew thy selff openly plainly in this stone & remaine & be ther[e] intill I geve thee leave to depart & all waies to be willinge & readie to come & obay me at my commaundement to fulfill my will & all my desires this I bind charge & commaunde thee by the name **Newimaton** & in the wonderfull might of the greate name **Newinaton** [sic] which Moyses named & the earth opened hir mouth & swallowed up **dathan & abiron** & all their generation & people soe by the vertue of the same name **Newinaton** I condemne thee N into everlastinge paine & torment excepte thou appeare visible here before me in this Christas [sic] as I before have commaunded thee & that thou doe come nowe & at all times & obay me I charg commaund binde & constraine thee by the vertue of him that is glorious & everlastinge whose seate is of flaminge fier the wheeles therof glisteringe beames of lighteninge & fier & by the Judgment seate by which I most straightly charge & commaunde thee that most quickly & without anie tarryinge thou doe prepare thy selfe to come from all places in the which thou nowe art & come withou[t] anie tarryinge from mountaines vallies & hills fields seas & floods broangkes poonds & marises streete bathes & marcket pitts cestrons greenes flores toures & lands & from places of heaven & hell & earth whersoever thou be that thou come to me without anie taryinge I cheifly & manfully commaunde thee by the name & in the name which Moyses heard of the moste holy & omnipotent God from the middest of the burninge bush & was astonied & by the name & in the name that the Isralits heard uppon the mount of syon & they died for feare & by the name, **burne +** which the sea heard & it parted in sonder & by the name & in the name that the fier herd & was devided by the name & in the name that the stones heard & they burst that thou come from the 4 parts of the world & from the place in which thou art & appeare plainly in this christall stone to the sight of my owne eyes upon paine of everlastinge condemnation if thou refuse to come & obay me by him that shall come to Judg the quicke & the dead & the world by fier fiat fiat fiat Amen.

[If] he come not say / [a]s followeth

I coniure thee spirit N by the vertue of our lord Jesus Christ allmighty & by all his holie names that ye goe & be dampned in hell into the fier everlastinge I bid & commaund & condemn you in to the paines everlastinge & all the righteous blood which hath bene shed from the death of the righteous abell unto this daye be indide to you a just cause to condemnation everlastinge there to remaine for evermore amen & againe I condemne thee into fier everlastinge & commaunde you to be put into hell by the vertue of the trew & lyvinge God & by the power that God hath over thee that thou be allwaies bound in hell in fiery chains & susteine the greate paines of fier untill in this precious stone you appeare & accomplish my will amen.

[If h]e wilbe rebellious & not come saye this [const]rainte but alwaies [bewa]re whether he appeare [and rea]d noe further for [there is da]nger to constraine [& cond]emne him that doth [willin]gly appeare accordinge [to thy] mind but if he [ap]peare not say

Thou spirit N thou knowest tha[t] Christ liveth Jesus Christ over cummeth Christ raigneth Christ ruleth in heaven in earth in water in hell & in all other places wherfore by the vertue of God I coniure thee by the power of God. I adiure thee, by the will of God I binde thee, by the commaundement of God I charge thee & commaunde thee by these holy names of God **+ Messias + sother + Emanuell + sabaoth + Adonay + unigenitus + via + spes + homo + usyon + saday + α + et ω +** Christus beinge flesh & Jesus the sonne of the virgine Mary which shall come to Judge the quicke & the dead & the world by fier I committ & betake thee into the hands & custodie of these Infernall spirits that is **Lucifer sathan beelzebub facieton** there to be burned with fier & brimston untill thou have appeared unto me & fullfilled my will & commaundements amen. / harcken o thou spiritt N I charge thee to appea^re^ in paine of everlastinge condemnation & be shure that if thou wilt not obaye me to doe that I shall commaunde thee but wilt be disobedient unto my words I by the authoritie of Jesus Christ & of the holie catholicke church shall pronounce the greate & generall curse againste thee to thy utter condemnation deprivation & expultion from all thy companie fellowshipe & dignities into everlastinge darcknesse therfore I geve thee warninge & advertise thee that thou be readie withou[t] anie tarriinge to shew thy selffe in this pretious stone & doe all that God hath given thee power to shewe me tell me & doe for me & be redie at my commaundement fiat fiat fiat so be it amen.

[This] is the generall cursse [again]st all spirits that rebell

O thou spirit N because thou hast rebelled & not obayed the word of allmighty God now the curse of allmighty God the father the sonne & the holy ghost come upon thee the cursse of the holy trinitie all the holy companie of heaven cursse thee all holy angells archangells patriarches profets apostles martires confessores all holy Innocents & virgins cursse thee all the faithfull people dispersed throughout the whole world cursse thee all the holie men of the holie church cursse thee & I N the sonne of N & N the servant [37] of the everlastinge God by the authoritie of the holy trinitie God the father the sonne the holie ghost & of the holie apostles peeter & paule & of holy catholicke church in which I was ^re^generate in the holy font of baptisme I doe cursse thee thou rebellious spirit into the pit of hell ther to take part with all the cursed wicked & disobedient spirits there to remaine for ever without thou appeare vissible in this pretiouse stone unt[o] the sight of mine owne eies & doe whatsoever I shall commaunde thee without anie further tarryinge & soe done I shall praye for thee to God that thou mayest be restored unto all thy dignities & offices which thou hast given thee by him &c *fiat fiat fiat* amen.

Thus farr gentill reader I have shewed thee the perfect way of this art which is most noble for it is proved to be trew perfect & good & therfore thou mayest not doubt but proceede unto it with a manly face & good comforte.

[If the] spirite rebell & will not [appea]r when he is come [&] will [not ob]ay thee doe as followeth.

Accipe Incastrum [*atramentum] et pennam et scribe nomen vell nomina spiritum vell spiritus in pergam[eno] virgineo et habeas sulpher et alias species fetidas et fac inde fumigium dice[ns]

Coniuro te ignis per illum qui concremesscere fatiet orbem quod tu hunc <spiritus> spiritus B combures et [cale]facias ita ut sua persona senciat in eternum et tenens scedul[am] cum nomine vel nominibus supra fumigationem dicens quia tu non obediisti mandatis domini dei tui nec precepta eius custodis nec mihi appare voluisti, qui sum etiam min[…] seruus eius ad respondendum mihi quare omnino excommunicabo te et nomen tuum hic positum siue scriptum athanatizabo [*anathematizabo] qua proporter in nomine dei et authoritatis domini nostri Iesu Christi et omnium sanctorum eius sis maledictus excommunicatus et nomen tuum scriptum hoc materiali igne comburetur ^ex^ in fetidis rebus suffumigabuntur ita te spiritum B in nomine dei in profundum puteum abissi ign[is] et sulffuris virtute dei proiicio ubi remaneas usque ad diem Iudiciij [sic] et nunquam sit recordatio de te ante faciem dei vivi qui venturus est Iudicare vivos et mortuos et seculum per ignem amen. /

tunc proijcias scedulam in ign[e] sulphure aspersum & if he burne in cheynes of fier & brimstone he will breake the binds & come unto thee for the cheines themselves will burst at the hearing of this great sentence pronounced.

But when you will deliver him from paine saye nothinge but write his name againe & burne it with sweet smelling odoures & this waye maye you bringe a[nie] spiritt to obedience without doubt your fier must be of consecrated wood of eglantine this beinge with athoritie is the greatest seecrett that belonges to arte.

finis. [figure, anchor glyph]

[38]

[To] have a spirit in a glasse

Tak a cleane towell & laye it upon a fayre table & uppon that lay thy glasse, & saye this oration ffollowinge.

Oratio[20]

Omnipotens sempiterne deus adesto magna[e] pietatis[21] tue misteriis, adesto piis Invocationibus nostris ut speculum istud ^quod in tuo^ nomine bene + dicere facti ^fuere^ + digneris ut sanctificare [+ut] intendimus /[spir]itum tuae Benedictionis admitte [*emitte][22] super eum et in eo spiritum tuum

20 The word *Oratio* is written in the left margin, but repeated in a different hand centered above the body of the text.

21 "*Potentia*" is written above this word.

22 Underlined words are written in marg. sec. man., but are apparently missing text meant to be inserted here, as seen by comparing with Ad. 36674 39r. They do not occur in the other two

benedictum infundas ut [*et] quod humilitates [nostrae] gerendum est misterie [*ministerio] tue virtutes [*virtutis] impleate [*compleatur] effectus [*effectum.] et licet nos tantum [*tantis] ministerium [*mysteriis] exequendis sumus [*simus] indigni./

[tu] tamen gratie tue dona non deseras [*deserens] ut [*etiam] ad nostras preces aurem [*aures] tuum [*tuae] pietates [*pietatis] inclines [*inclinas.] ut hoc speculum quod in tuo nomine bene + dictus per virtutem sanctific[ati]onis tue accipiat et perfectum fiat receptaculum in hoc que obtamus ut creaturas tuas angelicas quas in tuo sacro nomine ad presentium preteritorum et futurorum certificationem vere dicamus [*veritatem] et scientiam perffectam invocare proponimus [*possimus] tua[m] gratiam ineffabilium sine ambiguitate vell delacione quam quae occulis nostris radiis visibiliter representat per dominum nostrum Iesum Christum q 4 9 v f r m v s p st p[23] sanctum deus per omnia secula seculorum amen.

[The] consecration

deus qui hoc speculum ex materia fragili in [*ad] usum humani generis fieri permisisti ut lucidantibus radiis spiritus multiplices diffunderes intuentium effigies varios iudicaret respice clementer in faciem istius specudi [*speculi] et multiplica in eo benedictiones tuas quas gratie tue effluentes impetu letificas animam tuam ut tua[e] maiestates imperio sanct [*sumat] unigenit[i] [+tui] gratiam spiritus sancti [*spiritu sancto] qui per sanctum in arthanum [*arcanum] claritatis et luminis adunctiones [*admixtione] fecundet ut sanctificatione accepta et concepta [+per] angelos vere dicas [*veridicos] quos in tuo nomine [*tui nominis] <et> virtute intendimus invocare propter assuntam [*assuetam] [+tuam misericordiam] atque naturam intuentibus representet procull ergo [+ab] huic speculo In bent[..]te [*benedicto] domine lucidissime et verissime omnis spiritus Immundus abstedat [*absistant] procull tota nequitia diabolica fraudis et deceptionis absistat sit hoc speculum libera creatura ab omni impugnator incurssu et totius falaciis purgata dysessorum (?) speculum lucidissimum dubia et incerta declara angelos statim resseruans occulta et ignota de clarissime manifestas[24] ut omnis homo in hoc speculo respiciens operante in eo spiritus sanctus perfecte certificationis de quesitis efficaciam consequator, unde [*inde] bene+dicete [*benedicito] speculum + per deum vivum + per deum + verum + per deum sanctum + per deum qui te specialem virtutem species representanti attribuere ut consecratur et confermat [*consecratum et confirmatum] existes virtutem efficacem potentiam suscipias et retineas ad quod te duximus consecrat [*consecratum sis] bene+dicete in super per Iesum Christum <dominum et> filium eius unicum dominum nostrum qui te constantem diephunum esse voluit et Imittere figuras et per reflectiones varias demonstrarum [*demonstrare] te deus omnipotens Invocaciobus, nostris clemens adesto et et [*in] istud speculum de celistis armonia tua claritatis benignus infundes tu hoc speculum tuo ore benedicito ut per te ustum (?) commicionem et in eo angeli tui compresentes de quesites nostris nos reddent efficacitur certiores.

[Afte]r this done put 5 [drop]es of oyle olyve in / [the glass] like a rose [*cross] & then / [sa]ye this.

discendat[25] in hoc speculum virtus spiritus sancti conthenzus conthenzuus [*concitetur] speculi scientium representandi mitissimum ferum dit' [*mitissime secundet] effectum ut omnium

analogue texts consulted.

23 Probably a corrupted version of “qui tecum vivit & regnat in unitate spiritus sancti Deus per omnia secula…” as on p. 98.

24 In marg: “after drops 5 parts saye” (???)

25 In marg (pencil): “after together & make ??cond” (???)

dubitorum redant certitudo, ut omnis homo in hoc speculo inspiciens vere scientum et certitudinis perfecte se gaudeat informacionem et demonstracionem inpetrasse [*imperasse] per te ipsum dominum qui vivas et regnas et imperas in secula seculorum amen.

[Afte]r this take 5 dropes [toge]ther one thy thumbes & [ma]ke a crosse & saye these [wo]rdes followinge

Per istum [*istam] uncionem sit speculum consecratum et benedictum et sanctificutum [*-catum] quae habeat perfectam potestatem ad dimonstrandum nobis angelos quos desideramus in nomine patris et filii et spiritus sancti amen.

[Afte]r that make a sufflation & [say] *discendat in hoc speculum [ut] supra*

after that washe the glasse with wine & holy water & mizes of white bread & after put all in the fier & soe the efflortion assised (?) gladly spiritts shall appeare & aunswere openly to all thinges.

[The]n saye befor the glasse

Coniuro te effloratem per nomen **balsabu** per sancte mater Recrata truda morma instillata camnita (?) per crulem magtia minum per sufflitutiam [*sufflentiam] maximam per optimam consuitudinem per omnia cadaura per inferna tributa per sanctam mariam magdelenam per beatam margeretam per caput sancti Ioh[ann]is baptismi per petrum et paulum per virtutem domini nostri Iesu Christi ut in isto specculo continue [*continuas] ad omnia interrogatoria respondebit [*respondeas].

[Afte]r this he shall soon app[ea]re with a voice sayinge & [d]oinge all things to [t]hy will.

[postea (?)] licenciabi m^r^ si vult

Experimentum de Invisibilitate.[26]

Iam de Invisibiliter est dicendum facies igitur die Iovis et hora eius circulum eundem quem pro amore fecisti et cum instrumentis tuis intres circulum sit tamen lectus tuus pulchre de[s]possitus, et ornatus cum puris lyntheamentes et sit circulum quibus bene paratis verso vultu ad austrum sic que midietas [*medietas] mense sit infra circulum dic istam coniurationem protendendyo [*protendende] s[c]eptrum hic et solus sis operandes.

Coniuro vos spiritus **Micoll titam** et **burfex** o virgines gloriose per infinitam dei patris potentiam per infinitam filii sui sapientiam per infinitam sancti spiritus clementiam et per beatissimam virginem mariam et per omnem celi melitiam et per tremendum diem Iudicii coniuro etiam vos virgines per omnes spiritus Iouis omni mundo et per emanacionem sanguinis a latere crucifixi per cissuram templi et veli et per obstritaconem [*obscuracionem] solis in eius mortis et per mortuorum resurrectionem et per virginitatem humilem et fecunditatem beatissimum genetricis dei et per omnia nomina sua et per omnia nomina domini nostri Iesu Christi et per illud ineffabile nomen quod in sceptro meo hic in sculptur est et in anulo meo mirifice in signiter [*insignitum] quatenus mihi visibilitater venietes et annulum invisibilitates mihi aportare festinatis et mihi solacium que poteritis in omnibus preparatis et meum velle cum effectu perficere non desinatis et

[26] In pencil in marg. (old hand): “… Lib’ 9 (?), fol. 99 ….haue (?) this experiment.”

sine fictione fallatia, vell mora mihi celeriter apparetei ut una ex vobis quacunque eligero in hoc lecto sanctissimo quiessere se festinat et ut omnes terrarum populi sciant quam mirabile sit et gloriosum nomen deus sacratissimum ipso prestante qui veniet Iudicare seculum per ignem amen.

[39]

Qua completa si non venient tunc itera et indebis [*indubie] venient et nec timebunt circulum nec tactum septri et [*sed] statim ponent se ad mensam faciend tibi honorem propter hoc, ne exeas circulum sed sedeas nec commede cum eis videbis tamen eas commentes [*comedens (?)] festinantur et mensam ornatam gloriosam cum omni cibo possibili, et offerent tibi sepius potum et vinum tamen una pulcherima, et minor aliis non tibi loquetur nec vult[um] faciet secretis quo poteris ad eam septri sumitatem offeres quae si non formidantur [*formidauerit] rect[e] stando in circulo des ei osculum et sic dicas.

Coniuro te virgo pulcherrima per coniurationem et verba virtute quorum huc venisti quatenus mihi dato anulo invisibilitatis mihi visibiliter ad hunc lectum accedere sine mora festines et nuda ibidem quoque iaceas et mihi omne solatium facias quod poteris sine fraude vell damno vell illusione vel lesure corporali nec recedes quousque licentiam tibi voluero concedere quia te elego in meam et astringo te horum virtute verborum prestante domino nostro Iesu Christo qui viuit et regnat deus amen.

quo finito sedeas et ipsa tibi dabit anulum invisibilitates imediit [*immediate] post modicum ridebit et alii indignitat vel indignatur [*indignanter] sine mora descinent comedere quas si sic videris licentia eas ut in pace vadent more licentiali et vade ad lectum nudus que Iaceas te in latere tuo dextro et ipsam suo sinistro quincque scu^r^is [*sciveris] faceas quia indubio [*indubie] mulier [est nec] tibi nocere poterit si<c> astrct [*astricta sit, et] nunquam habuisti ita placidam creaturam nec ita amorosum in lecto quae [*quia] ego multociens hanc habui sed tamen modicum vult tibi loqui nec petas ab ea quid est an mulier vel spiritus

postquam communicaueris cum ea, quia non vult tibi amplius facere solatium, nec tu poteris eam amplius artare postia [*postea] quam (?) es [im]mundus, et vide que accipias annulum ab ea <imperande> antequam (?) intraueris lectum et si forte dixerit in lecto habebitis dicens omnium quae per tunc habere volueris quam aliter decipiet te et tunc non poteris imperare sa[l]tim *si complist [*complevisti] tu non desiderium quia semell cum vocasti eas petii anulum, et dixit ad hunc non possum concedere sed habebis in lecto que (?) credebam satis huni [*bene], et tunc cum ad lectum venissem statim mihi ita placida quod impleni desiderium meum cum ea queo impleto petii anulum postea et dixit que non habuit: immo anulus que (?) antea fuit in digito suo tunc non erat ibi et eram per tunc deceptus* nec poteram per tunc illi imperare ratione imundicie quibus omnibus factis licentia eam more licentiali in Iaceas in circulo usque mane in tuo lecto. finis.

licentia alicuius spiritus

O tu spiritus N qui es creatura dei te coniuro per virtutem omnium sanctorum nominum dei, et per omnia nomina sanctorum angelorum archangelorum patriarcharum prophetarum apostolorum evangelistarum martirum confessorum atque virginum et per virtutem sanctissime genetrices dei marie, ut vadas de [*ad] quibus venisti sine nocumento corporis mei vell alicuius animalis in toto mundo et paratus esto ad me venire quando te invocavero per virtutem huius nominis dei + **Tetragram[m]aton +** vade in pace absque ulla tempestate, aut ullo malo faciens in nomine patris, et filii, et spiritus sancti amen. / et dic in principio &c.

A generall rule when that you call a spirit first & he appeare when he is come aske him nothinge but charge him to be obedient to that booke for ever after: & at that ty[me] aske him noe more but lysence him untill another tyme & when thou wilt call h[im] againe, & he shall tell & be redy to give thee a true aunswere at all times of all thinges.

hoc est consecratio circuli[27]

Coniuro te circulum et consecro locum istum per illum vivum et verum deum creatorem celi et terri qui istum circulum et locum per ipsum creatorem celi et terre qui hista nomina **the[os +] Iskiros + athanatos + Ioth + atheo + sabaoth + pheabaoth + hele + hubiet + ad[…] + antrielle + amarelle + condonelle + agios + chebenas + thele[as +] ymas + ban + hen + hely + en + vaus + ethen + bury + tallens + Sem[…]** nomine **+ Ianayara +** et per omnia nomina sanctissima dei nota et ignota sit locus iste circulus iste ex dono gracie omnipotentis altissimi dei, benedictus + et consecratu[s] sanctifi + catus et custoditus societate omnium sanctorum evangelistarum martirum p[atri]archarum prophetarum principatum potestatum consumatus [*confirmatus] et consiliatus circul[us] vel locus iste quatenus virtutem potestatem et sanctitatem suam capiat in signo dei v[ivi et veri] et a sancta cruce Christi et a sancta maria matre domini nostri Jesu Christi plena gracie co[nse]cratus itaque quod per [*ingredi nec intra] circulum istum terrores trimores [*timores] tempestates aliquo modo cause [*nobis] nocendi non valiant in ferre [*valeant inferre] ipso adiuuante et circum cidente [*defendente], cui celest[ia] terrestria et infernalia subiciuntur. amen

*consecrat[i]o aquae benedictum [*benedictae]*

Asperge [*Aspergo] te equa [*aqua] benedicta in circulo et in loco omnipotentis dei qui te aqua facit benedixit et conse+cravit et dedit potestatem famulis suis sacerdotibus precipue con[secrare] qui est pater et filius et spiritus sanctus, et ego te aqua benedict’ [*benedico] Invoco et exorziz[o] in nomine dei et sancte matris Ecclesie et maria matris eius nec non in nomine et virtu[te] eius et omnium sanctorum et sanctarum eius cum omni celesti consertio ut tu aqua sis consecra[ta] per illum deum qui te fecit et consecrari iussit sis omnibus nobis protectio et defentio a[b] omnibus diaboli tempestationibus [*temptationibus] et infestationibus insidiis et fraudibus potestate sancti spiriti nobis que miserecordia suam posse ubique ad omne dignetur per Christi dominum nostrum am[en.]

ut spiritus non valeant te nocere, haberis hec nomina scripta ante pectus vel in manu tua.

hic sanctissima nomina faciunt spiritus loqui

+ Emanuell + sabaoth + on + messias + sother + Agla + Adonay + + yana + you + Tetragram[m]aton + semephoron + vay + any + eye + ass[…] + essereayeey + Adonay + sabaothe +

[40]

Bonum est hec<em> nomina dei scripta super pectus vell in manu tua quando vis coniurare spiritus

[figures: Hebrew letters – Yod-He-Vau-He- Nun? / Yod-He-Vau-He]

de baron

Accipe pelle cartam catelli non nati et scribe in ea has carracteras cum sanguine upupa si

[27] In marg: “…s is more perfect … ar after in this booke …d also in the booke … th came out of order. / fol. 61.” In later (pagination) hand: “107.”

hec<em> poteris aliter cum p~ic (?) sanguine [figure] postea tene cartam in tua manu dicens hunc spalmum miserere mei deus. &c. / ter tunc dicas coniu Racionem que pertenet ad baronem

[…] aiy (?)[28] spirit appeareth say this[29]

I coniure thee spirit N now that thou art appeared to me by allmighty God & by all his vertue might & strenght & by all the vertue which he hath in heaven in earth & in the sea & under the earth & by the high name of God **+ Agla +** that thou be obedient unto me & serv[e] me sayinge ever to me the truth in all things that I shall aske thee I coniure thee by the dreadfull daye of doome that thou make noe lyes to me nor falsse Imaginations neither usse any false wiles but ever tell the truth & give to me a true answere of all that I shall require of thee: Iterum I coniure thee by the holy names of God **Neupmaton +** that Moyses named when the earth swallowed dathan & Abyron right soe in the same name. I coniure & commaunde thee to speake unto me meekly lowly & gently & openly in a mans voice & saye the trueth of that I shall aske thee fiat fiat fiat, amen. & if thou withstand my will & commaundements in worde or deed by daye or night heere or els wheare nowe or at anie tyme herafter I condemne thee by name N by all the might of God & our lady sainct Mary & of all the company in & of heaven by the paine death & passion of our lord Jesus suffered & by the vertue of his blessed flesh & blood, & by the vertue of all the holy names that I afore heare have named & read. I commaunde & binde thee to the deepe pitt of hell: theare to remaine till the daye of doome except thou geve me anon a graunte of my askinge in all things that thou mayest doe.

[bind]e him by this othe [=oath] & [ma]ke him saye after thee [t]hese words

I N. sweare by God by the holy virgine marie mother of allmighty God & by all the compani[e] of heaven that I wilbe redy to thee N by daye & by night to saye & to doe trewly without leasinge or subtilty or guile that I cane or may & that without circle character coniuration when thou wilt call me.

[Expe]rimentum baron

Experimentum baron qui dicitur thesauro abscondito sufficienter et de multis aliis quod potest fieri omnie die et omni hora siue in die vell nocte in thalamo domo vel agro solus vel cum 3us vel 2us solis [*socios] vel solus quod melius est fac circulus in terra sed cum semell lectus [*locutus] es cum spiritum circulo, iterum non indigebis inprimis quando oper[ari] volueris Ieiunes 3s diebus vineris (?) cum pane et aqua balnaeas te, scinde ungues in manibus et pedes tunc accipe pellem catti non nati, et fac 4 scedulas et scribe has charactaras cum pentaculis salamonis ut quid dicant cum sanguine upuba et in quolibet ingulo, vell in quolibett parte pone unam scedulam, et dai ei fumigationem quia hoc dederat, et sic potes expedire, tunc tene sedulam in manu dextra et dicas hunc psalmum. miserere mei deus. 3. deinde dicas

[Inv]ocatio baron[is]

Coniuro te spiritum qui vocaueris baron per fidem quam debes socio tuo prevat et per virtutem domini nostri Iesu Christi filii dei viui puri, et misericordissimi et per illum angelum qui in tuba canet in die Iudicii, et dicet venit venit venit et per omnes angelos et archangelos thronos et ducatus

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[28] Dan: looks like "henary". Perhaps "[w]hen any".

[29] In faded ligher (red?) ink in margin, mostly illegible: [..]s exp'is ?rifer / [.]tr set do??nis in th?a / [.]et hearap'e? p 177 / so it is fol. 59 lib. /??er.

[*dominaciones] principalitates [*principates] potestates cherubin et seraphin, et virtutes,

Coniuro te baron per po[e]nas domini nostri Iesu Christi et per pat[i]bulum crucis in qua suspensus <est deus> [*fuerit, et] per claues quibus affixus est cruci et per lancea[m] qua latus eius perforatus est, et per sanguinem et aqua[m] que de lattere eius effluxerunt, et per transiuit et per mortem et resurrectionem et ascentionem eius et per sempiternam graciam spiritus sancti par[a]cleti, et per anulum et sigillum salomonis, et per vinculum salomonis, et per angelos[30] et per virtutem qua sol obstatus est [*obscuratus erat] et petre cesse sunt, et monumenta apereta et sunt et multa corpa sanctorum qui dormierunt surrexerunt, per virgam quea [*quae] mare apparuit, et per virgam A[a]ron et archum federis per tronum dei viui, et per thuruludum [*thuribulum] auream et per altare aureum que est ante occulos eius et per premissas [*mensus] <et per missas> pro positorum [*positionum], et per sanctum sanctorum

coniuro te spiritus qui vocater [*vocatur] **baron** per glorisum virginem mariam matrem domini nostri Iesu Christi que dei filium portavit et sanctissimum nomen eius, <et latus eius> et latus [*loc] eius gloriose [*gloriosi] virginis et uberaque dominus proprio ore suscepit et succit, qui vocatur, α et ω + **ya + haday + Emanuell + sabaoth + Arphaxat +** et per hoc nomen sanctum dei ^**semafores +** et per hoc nomen^ **Adonay +** quod dominus media nocte clamauit ad qua vocem omnes mortui boni et mali in Ictu oculi resurgent, et per nomen **sother +** in quo faciet dominus omnes lapides terra<u>m et omnia edificia una die unum adversum altrum distruere, et in simull debellare, et tunc [41] diciter umentibus [*dicent viuentis] montibus cadite super nos a [*et] facere [+benedictionem] sedente [*sedenti] super<a> thronum e[t] per hoc nomen ineffabile quod est **ya** in quo dominus noster pacter [*peracto] Iudicio diabolum cum tota corpore suo, et cum omnibus impiis suis in carcere[m] et in stagnum ignis et sulphuris precipitabit, et dominus cum suis electis cum gloria triumphali in celestium patriam reuertetur, coniuro te exorzizo te **baron** ut sis spiritus benignes [*benignus] et humilis in omnibus mihi serui es [sic] socijs tuis per benedicionem dei in firmento celi, et per laudabilem et mirabilem ascencionem eius et per gloriosum Iudicium eiu[s] et formidabile vel formicabile in secula seculorum.

Coniuro te iterum **baron** per angelos et archangelos dei et omnes celos dei, coniuro te **baron** per aquas que super celos sunt, et per omnes virtutes dei, et per solem et lunam, per Imberem et rorem et omnes spiritus domini coniure [* coniuro] te per ignis estum frigus, et estatem glacies et viues [*niues,] noctes, et dies, per fulgura et nubes coniuro te **baron** per terram et 4 elementa coniuro te **baron** per montes et colles et per omnia gernimanta [*germinantia] in terr[a.] Coniuro te **baron** per volucres celi, per omnes bestias et pecora et omnes filius [*filios] homi[num.] Coniuro te **baron** per Isralem et omnes sacerdotes et servos dei, et per omnes spiritus et animas iustorum dei, et omnes sanctos et humiles corde, coniuro te **baron** per pulmonem et epac domini et per omnia membra dei, et per quinque vulnera dei, et per septem sacramenta ecclesie dei, ut scito [*cito] venias hunc coram me et sociis meis in forma humana et facias et compleas quecunque dicam tibi et st[atim] veniat spiritus iste qui sapiens et obediens est in omnibus.

Cum op[er]ari volueris scribe has caracteras cum sanguine upupa. [figure: b n i b b ?] [figure] tene in tua dext[era] et dicas psalmum totum misere mei deus tribus vicibus, et sic incipio [*incipe], et dicas tibi quicquid vis et veniet in forma humana vel quecumque volueris tunc facias interrogacionem tuam et de omnibus ron~debit [*respondebit] tibi et si vis afferat virginem puellam vel coniugata ad apportabit incontinentur et reportabit sin[e] lesione et demonstrabit et afferret tibi thesaurum absconditum et facie[t] discordiam vell concordiam inte virum et uxorem et alia multa potest fac[ere.] peticionem tua completa, ipse **baron** tibi dicet de mihi licentiam [+abeundi, et dabis ei licentiam, et][31] precip[i ei] ut veniat, et respondeat tibi in domum vel extra quacunque hora

[30] Probably a corruption of “lapidem angularem” which appears in parallel passages in this text (pp. 134, 175).

[31] Restored per parallel text on p. 176, and to complete the sense.

volueri[s] eum habere per coniuracionem et tunc dicas ei ut recedat in pacem nom[ine] patris, et filii et spiritus sancti amen.

[figure]

vincculum spiritus si rebellis et non vult aparere

Maledicti summe trinitates, et individue unitates patris, et filii, et spiritus sancti discendat super vos N. eo que desedere nolite, vel coram nobis apparere recus[at] conculcat capita vestra humilitas, et virgintas beate marie virgines lig[ent] et destruant vos omnea merita, et intercessiones omnium sanctorum angelorum, archangelorum patriarcharum, prophetarum apostolorum evangelistarum innocentiam martirum conffessorum atque virginum et omnium electorum dei qui ab initio mundi fuerunt usque in hanc horam confundant vos omnia sacramenta eccl[es]ie dei destruant et interficiant vos omnes vires, et potencie dei sumi trinitate [+per] passionis [*passiones] domini nostri Iesu Christi et per eius resurrectionem in ignem eternum mittaturos [*mittereris] Iubeo Ibidem duriter tormentari multiplicantur si[s] vos omnes dolores mundi et infernorum semper sitis infernis ignis ligati et penam ignis ibu~ [*ibi] sustinatis, nisi thesaurum hic in terra subpositum et recondit nobis statim dederitis et in nostra potestate ac regimine relinquerite, et permisseritis vel sic mihi obedierite [*obedire] mihi feceritis nisi mihi statim appareti[s] hic ante circulum, etc ut vis et multiplicantur super vos maledictus spiritus omnes dolores supradicti sicut arene maris et stelle celi donec peticiones et disider[i]um nostrum sine mora perimpleueritis et hoc absque damno aliquo anima[rum] nostrarum aut corpor<or>um, fiat fiat fiat amen.

Oratio

O pie exaudibilis deus, et domine sancte pater omnipotens eterne deus et miserico[rs] deus qui cuncta creasti et omnia cognostis tu sis que [*et scis quod hoc] non facimus propter vel causa proband virtutem tuam sed causa obtinend, et habendi thesaurum his inffossum atq[ue] sepultum ergo / obsecro te domine per tuam miserecordium, et potentiam et pietatem e[t] per ineffabilem venerabilem, et trimendum nomen tuum + **Ioth** + per quae tremet sanctum seculum cuius pauore obediunt omnes creature mihi trubuere digne[ris] ut ex hac operacionem propter tua sanctissima et inficatissima [*infinitissima] verba tua hunc thesaurum quali sanctum quae sat citissimum habeamus per illud sanctissimum nomen tuum **Adonay** + cuius regnum permanet in eternum sine fine. amen.

[42]

cum perfecisti, dicas oracionem sequente et evangelium sancti Iohannis

deus propicius esto mihi peccatori miserimo et custos sis mihi omnibus diebus vite me deus Abraham deus Iacobus miserere mei, et mitte mihi adiutorum sanctum **michalem** arcangelum gloriosissimum qui defendat me hodie, et protegat me ab omnibus Inimicis meis visibilibus et invisibilibus sanctum **michalem** archangelum defende me in praelio ut non periam in tremendo

Iudico, **michaell** sancte archangelem Christi per gratiam qua meruisti a domino te deprecor per unigenitum deus dominum nostrum Iesum Christum ut eripias me hodie, et omne tempore a periculi mortis et ab insidiis demonum sancte **michaell** sancte **gabriell** sancte **uriell** sancte **raphaell** sancte **thobiell** sancte **barachiell** sancte cherubin sancte saraphin et omnes sancte virtutes celorum ut mihi per summam potentiam dei prestetis auxilium deus det mihi gratiam ut null[us] Inimicus me condemnare posset, nec in via, nec in domo, nec in coniuio, nec extra domum vigelantem, nec dormientem, nec morte subitanea, nec aliquomodo perturbare, ecce crucem + fugite partes adverse

vicit leo de tribu Iuda ex sterpe [*filius] david radix Iesse. all[elui]a all[elui]a salva me qui per crucem et sanguinem tuum redemisti me, auxilia me deus meus Agros Agros crux + Christi salva me crux + Christi protege me crux + Christi + defende me. / Iesu tua passio sit mihi protectio amen.

A vinckell or call

I Coniure thee spirit by the lyvinge God by the trew God, & by the holy God & by their vertues & powers which have created both thee & me & all the world I coniure thee N. by these holy names of God **+ tetragrammaton + adonay + algramaye + saday + sabaoth + planaboth + panthon + craton + neupmaton + deus + homo + omnipotens + sempiternus + ysus + terra + unigenitus + salvator + via + vita + manus + fons + origo + filius** + & by their vertues & powers & by all thear names by which God gave power to man both to speake or thincke soe by their vertues & powers I coniure thee spirit N. that thou Immediatly appeare heare before me in the cirkell apointed for thee visible unto me without anie tarryinge or deceit quietly & peaseably, without hurting harminge froutinge fearinge, or in any wise annoyinge of me or any of God[s] creatures whatsoever. I coniure thee therto, by the excellent name of Jesus Christ α **et ω** the first & the last for this holy name of Jesus is above all names: for in this name of Jesus every knee doth bow & obay, both of heavenly thinges earthly thinges, & infernall, & every tonge doth confesse, that our lord Jesus Christ is the glory of the father, neither is there anie other name geven unto man wherby he must be saved. Therfore in the name of Jesus of Nazareth, & by his nativitie circumsision baptime fastinge & tentacion, by his agony & bloody sweat by his crosse & passion, by his pretious death & buriall, by his glorious resurrection & ascention, & by all that aperteyneth unto his passion & by their vertues & powers by his comminge in the dreadfull daye of doome: I coniure thee thou spirit N. that thou appeare to me visible in that circkell appointed there for thee, without any dissimulation harme or anoyance in maner & forme aforesayed in humane forme & shape I coniure thee spirit N. by the blood of the Innocent lambe Jesus Christ which was shed for me upon the crosse for all those that doe beleeve in the vertue of his blood shalbe saved, I Coniure thee N. by the vertues & powers & by all the Royall names & words of the livinge God by me pronounced that thou be in all things obedient unto me & to my words rehersed if thou refuse this to doe I by the vertue & power of the holy trinitie doe condemn thee into the place where is noe hope of remedy or rest but everlastinge horror & paine there dwellinge & a place where there is paine upon paine dayly horribly & lamentably thy paine to be there augmented as the stares in the heaven ^&^ as the gravell or sande in the sea except thou spirit doe appeare unto me vissibly Imediatly in that cirkell quietly as is aforesayed in humane forme, & not alter thy shape I charge thee upon paine of everlastinge condemnation I coniure thee spirit N. by the golden girdle which girded the loynes of our lord & saviour Jesus Christ soe be thou spirit bound into the perpetuall paines of hell fier, for thy disobedience & unreverent regard that thou hast to the holy names & words of the lyvinge God by me pronounced & his precepts. I coniure thee N. by the too edged sword which John sawe proceed out of the mouth of the allmighty & soe thou spirit N. be torne & cut in peeces with that sword, & be condemned into everlastinge paine wheare the fier goeth not out & where the worme dieth not. I coniure thee N. by the heavens & by the celestiall citty Jerusalem, & by the earth, & by the sea, & by all things contayned in them & by theire vertues & powers. I coniure thee by the obedience that thou doest owe unto thy principall prince & except that thou doe appeare visibly in this cirkell in my presence heere Imediatly as is aforesaied, let the greate curse of God the anger of God, the shadowe of darcknes & of death, & of eternall condemnation be upon thee for ever & ever because thou hast denied thy faith thy health & salvation for thy greate disobedience thou art worthy to be condemned therfore let the devine trinitie thrones dominations principats potestats vertutes cherubine & seraphine & all the soules of saints both of men & women condemne thee for ever & be a witnesse against thee at the day of Iudgment, because of thy disobedience, & let all the creatures of God & of our lord & saviour Iesus Christ saye therunto amen amen amen.

[43]

Coniuratio obedientis

I Coniure thee spirit that theare standeth or apeareth by the Infenit word of God by the greate goodnes of God by the which he made man to his one Image & liknes, & by his Iustice & Iudgments caste you & your fellowes for sinn pride presumption & dissobedience out of heaven into hell fier to be damned. I coniure you alsoe by his abundant mercy & goodnes by the which he saved us & reedemed us. I coniure you by the virginity of the blessed virgine Mary mother of our lord & saviour Jesus Christ, & by the obedience of our lord & saviour Jesus Christ to his father & mother, & by his holynes & meeknes, that thou be as meeke unto me as the lambe before the sheerer, & as meeke as Jesus Christ was when he suffered himselff to be taken & bound & sent to cayphas & as obedient unto me as Christ Jesus was when he suffered himselff to be bound to the crosse & nayled ther to sufferinge moste greevius torments, & sweatinge both water & bloode for the redemption of mankinde I charge thee & I coniure thee by all the powers of God & by all his holy names by the which thou wast compelled hetherto, & heere to come that thou be as obedient unto me as the walls of Jherico were, which fell downe without stroke of hand after they were compassed of the people of God 7 times & as obedient unto me as the wind & the sea that became calme & the fowle spirits came forth & possessed the swine at the commaundement of Christ Jesus & as obedient as the hayle rayne lightninge thunder grashoppers froge[s] thicke darcknes bothches blaines & sores were at the liftinge up of moyses hands to come into the land of Egipt as obedient as the red sea that devided it selff & as obodient [sic] as the [sun] & [moon] that stood still by the will of God at the commaundement of Josua & as obedient as the beares & fier were by the will of God to obay the commaundement of helias & heare unto I binde thee by Jesus Christ & by his power, & by all that is aforesayed & by the names of God **elgrah** + **ebanher** + **Agla** + **goth** + **Ioth** + **othie** + **venoth** + **nabrat** + **nayoth** + **nath** + by the which sallomon the kinge did binde up the devill, & spirits in the brason pans, soe doe I binde thee to my obedience.

A band to bind them into the triangle or ringe

I Coniure & bind thee by the power of God into this [figure of triangle] as fast as Christ Jesus was bounde by the Jewes in his humanity when he was sent unto cayphas & pilate & by the crosse of Christe Jesus soe fast & shuer doe I binde thee as him self was bound to the crosse & nayled therto in his humanity whe[n] he sheed both water & blood & suffered moste greevous paines one the crosse for the redemption of the world yea I binde thee as fast as the bodie of Christ Jesus was bound in the lynen clothes when he was layed into his sepu[l]chre & I sigillate thee into this [figure triangle] as Christ Jesus his body was sigillated & shute up in his sepulchre, & I sigillate thee by his holy name **phaa** + by and in the which God sigillated the heavens the earth the seas & all therein settinge them their bonds the which they may not passe. & I binde thee to thy obedience by & in the vertue of the name of God **Zechellote vell lechellote** + **ysmas** + by & in the vertue of the which God hanged the earth upon the waters that it should not move at any tyme.

yea I coniure & bind thee by & in the vertue of the holly name of God + **kachionader** by the which God set placed & bound the [sun] the [moon] & the stares in the height of heaven to keepe their course obediently forever soe longe as the world end.

yea I binde thee by & in the vertue, & power of the holy names of God ^+^ **degeron** + **vel** + **gegeron** + by the which moyses bound the red sea that it stood as still as a stone one both side like a wall while the people of Israell passed through.

& I bind thee by & in the vertue & power of the holy names of God **hachio . nad[a] valislior** + **vel hachionada** + **balizer** + by the which Josua bound the [sun] that he stode still on Aaloth & the

[moon] stood still on gibeon, & they durst not move till he had fought the battell of the lord & had slayne the mighty king of the Amorits.

& I bind thee by & in the vertue of the holy name of God **panteon** + the which Moyses named & brought darcknes on all the land of Egipt.

& I binde thee in & by the vertue of the name of God + **pancraton** + , the which Elias named & the heavens were bounde up & shut fast that it raigned not one the earth in 3 yeres & 6 moneths.

& I bind thee up by & in the vertue of the name of God + **baruch** + the which daniel named in the lyons denn, & the lyons mouthes were shut & bounde up that they cold not open them to hurte him. [44] & I binde <binde> thee by & in the names of God + **spargontio** + **emanuell** + by the which sidrach mysacke & abednago, called one the lord in the fiery fornace & the fier was bound that it could not hurte nor touch them.

Iterum I coniure & by[nde] thee by & in the vertue & power of the holy name of God ^+^ **messias** + by the which the greate & mighty whall was bound not to hurte Jonas beinge in his belly 3 daies & 3 nights, but to be obedient & servicable to the will of God to caste him up upon the drye land saff & sounde.

& I binde thee up & sigillate thee by the names + **Elgrah** + **Ebanher** + **Agle** + **goth** + **Joth** + **Othie** + **venoch** + **nabrat** + **nayoth** + **nath** + by the which sallomon did bind the devells & sprets & shut them up in the brason pans for disobedience.

yea I bind thee in the name of God + **Abeneton** + by & in the which God shall humble & make lowe the hills.

& in the name of God + **praigmon** + by the which God shall darcken the [sun] & the [moon] & shall make all the stares to fall from heaven.

Et per nomen et in nomine + **Sabaoth** + in quo deus ad Iudicium veniet cum angelis & like an emperour shall triumph in his glory. et angeli paribunt, et omnia elementa turbabuntur tempestate ignis sulfuris et frigoris mixto.

Et per nomen, et in nomine + **Jehova** cui omni genu flectitur tam celestiam quam terrestium et per nomen et [in] nomine + **Tetragramaton** + **Jehova** + in quo est plasmatum omne seculum quo audito elementa corruunt Aer concu[t]itur mare retrogradatur terra tremit ignis extinguitur omnesque exercitus celestium terrest[r]ium et Infernorum tremuit [*tremunt] turbantur et corruu[n]t.

Et per illum qui sedet super sedem **Aemaelion** et venturus est Iudicare vivos et mortuos et seculum per ignem.

Et per hac nomina que maxima sunt in Arte nigromantica + **balsac** + **super balsac** + **sarye** + **sarapye** + **pamulion** + de sede sarapais in potestate **Aye** + per que aque restant et elementa concutinatur vel non comitantur et per hec 7ma nomina dei **largia** + **gaaghum** + **levalogni lavafarim** + **vbalgana** + **haia** + **layazogin** + **layarosin** + **layaschesyn** + per que ligantur omnia

& I bind & coniure thee by these 7 glorious names of God + **legethomonon** + **ledelegna** + **ledeforon** + **Arbelgenorochon** + **lederogaon** + **ledepoten** + **ledeseleson** + per que deus creavit, et sigillavit celum et terram et mare et omnia que in eis sunt, et sub pena **legechomon** + **leolagnah** + **leoferon** + **Abelgenochon** + **leoeragaron** + **leoeruchon** + **leoseleson** + **Aelchion** + **Emandiol** + **ferlilioh** + **murdiell** + **melchion Edulthiol** + **muriol** + **layahymnum** + **laialagan** + **layasim** + **vbafganarythin** + **layagirym** + **layaratyn layasalasyn** + **layagemyn** + **lagha** + **layasuryn** + **vbalgamargthin** + **levalegin** + **layaselefyn,** et subpena damnationis eterna, et deprivationis, verem ab officies a locis a dignatibus vestris.

The malediction

As God almighty cursed the earth at the fale of Adam that it lost his former force & strength, soe doe I in the name of God allmighty, by the power that he hath given me I doe curse thee N that thou alsoe herby loose thy former power & strength.

And as he deprived Adam from the Joyes of paradise, & cast him out into the vale of misery from Joye to sorrowe from ease to paine, from Imperiall rule & dignitie to bondage & servitude from life to death & everlastinge damnation, soe doe I deprive thee of all thy offices rule powers & dignities, & I doe cast thee for thy disobedience into the darcke dungeon of hell under the depth of all waters, into the damnable pit of everlastinge sorrowe, & paine, into darcknes without light into sorrowe without comforte, into bondage perpetuall, into prisson without lybertie, where there is nothinge but weepinge, & waylinge, & gnashinge of teeth, where the wrath & curse of God be, & remaine upon thee for ever. amen.

& I alsoe curse thee as God cursed the serpent that deceved Eva, sayinge cursed be thou for thy pride presumption fa[l]shode & deceight, upon thy belly shall thou goe, & the dust of the earth shalbe thy foode. soe likewise be thou cursed for thy disobedience presumption & deceight, & condemned into hell fier & paine perpetuall as is afore saied.

& as the lorde God plagued & cursed caine that he fled farr from his presence soe be thou cursed & plagued that thou flee farr from the presence of God of his angells & of me, & from the presence of all spirits & creatures: into painfull darcknes perpetually where thou shalt remaine forever, without Joye ease, or comforte. [45] & as the blood of that blessed Abell shedd by that accursed caine, cries to the lord God out of the earth for vengance against caine even soe doe I cry unto thee o lord God that thou lay thy plagues punnishments. & wrathfull Indignation uppon this disobedient deceightfull & accursed spirits + for theyr pride stubbornnes & disobedience to me at thyse & at other tymes, & to thy holy names by which they have bene Invocated & called.

& as the lord plagued Judas for his trechery & deceight & cawsed him to breake in sunder that his bowels fell out with paines & torment soe God plague & torment you, rent & teare you asunder with Infernall paines & plagues perpetuall in his fury & wrathfull Indignation utterly confoundinge for evermore.

& as Judas was deprived of his office place athoritye & apostlship for his transsgresion soe God & I by the power that God hath geven me doe utterly deprive thee of thy authority, office ruell power & dignitye, for evermore utterly confoundinge thee with Judas.

& as Christ cursed the fige tree which presently withered, & dried up saienge nevermore fruite growe upon thee, soe in the name of God & in his behalfe doe I curse thee into hell fier, never to be restored to lyberty & the curse of God allmighty be upon thee, & remaine upon thee for evermore.

& as Christ Jesus beinge one the crosse cried unto his ffather **Eloy + Eloy + Eloy +** soe crie I unto thee o lord God omnipotent for help & power sayinge **Eloy + Eloy + Eloy +** send downe thine angells o my God to binde up in paine & darcknes perpetuall these disobedient deceightfull & accursed spirits for their stubbornes & disobedience.

& as the vaile of the temple did rent asunder soe let them be rent with paines & as Christ Jesus did rente & teare hell & brake all the bands asunder wherin man was bound to perpetuall damnation for sine & transgression of the commaundements of God, soe doe I by the power of God unto me given, rente & teare you & binde you up perpetually into paines perpetuall & torments everlastinge.

& I alsoe curse you & deprive you of all liberty dignity power & authority reste ease by & in the name of God **+ primeumaton +** which Moyses the man of God named commaundinge the earth to open hir mouth wide & to swallow up dathan, corah & abiron quicke into hell for their disobedience.

& as the lord in his wrathfull Indignation opened the heavens & raigned downe greate floods upon the earth to the utter destruction of all mankinde, Noah & his family excepted & as he raigned down fier & brimston from heaven, & burned & utterly confounded, & destroied sodom, gomor sebom, segor, & adama, & confoundinge babell, with the pride of Nembroth, & raigned blood haile storme & tempest in Egipt & brought manie greevous plagues there one to the destruction therof, & destroyed pharao & his host in the Red sea, soe the lord God powre out his wrathfull indignation vengance & plagues upon you to your utter overthrowe & destruction bringinge all the plagues of Egipt upon you, & raigne downe upon you stormes haile ice snowe vapore fier & brimstone darcknes lightnings thunderbolts & wrathfull indignation, furi vengance damnation paines, torments, confussion disdaine anguish, sorrowe heavines desolation & utter imprissonment & bind you up fast under the depth of all waters, in darcknes & paine perpetuall untill the daye of dome, utterly confounding you with the old world with Nembroth & babell, with sodom gomor sebom zegor & adama. with pharao & his host & with dathan corah & abiron & let his everlastinge curse & indignation remaine upon you for your disobedience & utterly confound you & binde you up as is aforesaied for evermore.

Graunte this o lord God father for Jesus Christ sake which dyed for the sinns of the people & nowe liveth & raigneth with thee <&> in the unitie of the holy ghost, ever one God in glory magesty & power, to whome with the father & the sonne & the holy ghost be rendred all praise wisedome power dominion Imperialitie & eternity for ever more world without end amen amen amen fiat fiat fiat

curse them 3 tymes herby sayinge this curse 3 tymes over & noe spirit shall have power to withstand thee.

[46]

[figure, circle, no text]

[47]

To speake with a spirit in thy bedd[32]

In the day ~~and~~ of [mercury] go to thy bed alone in some faire chamber and have a wax candle burninge by thee and you must have lignum aloes at your head and say thes words 3 times

Thes be the words

Holy, holy, holy, our Lord Jesus Christ was betraied on a wensday, holy, holy, holy upon the thursday o[u]r Lord Jesus Christ was held and scourdged, holy, holy, holy upon a ffryday our lord Jesus Christ was hanged whipped and buried, holy, holy, holy, with all thy saincts send to me thy messenger.

when thou wilt worke this you must fast with bread and watere and confesse your selfe to God and after you have said this above 3 times goe to bed and thou shalt see a bearded man come to thee then aske his name which is **Balancus**, and demand of him what thou wilt and he will answere.

[figure of plain circle]

[48]

[full-page figure of circle]

[UL: Odrion

[32] This page is in a different handwriting, and very neatly and carefully written.

Jesus of Nazareth kinge / of the Jewes. /

in all my estates doe thou me peruse.

+++ Michaell +Raphaell + Aleazer with all the rest help to maintaine my game with the best.]

[UR:

SebondrionesaraxariazponsyadoracieSamariAmon: I coniure and exorcise you that you make me :N: to win at all games that I shall beginne or play at in what manner state or order I shall will or desire to doe yt + fiat + fiat + fiat.]

[LL:y g

TE TRA GRAM MATON AN NA NIS ATA DE II

Zamaes]

[LR:ergoargonastarothamon

Hoc vince in

ALEPH

Ozabuell 220]

[49]

This Table is to knowe what planett doth rulle every houre both day & night the usse wherof is this at the left side be the governer of the daye at the right side <at the right side> be governers of the night in the uppermost place in the table be the governers of the whole daye which stand in place for the names of the daies alsoe.

Planets governinge the daye be these which followe

[sun][moon] [mars] [mercury] [jupiter] [venus] [saturn]

Planets governinge the night be these which followe

[leo][sun][leo]

1 12 9 0 10 0 11 [jupiter]

[aries][venus][libra]

2 0 10 0 11 1 12 [mars]

[gemini][mercury][virgo]

3 0 11 1 12 2 0 [sun]

[cancer][moon][cancer]

4 1 12 2 0 3 0 [venus]

[capricorn][saturn][aquarius]

5 2 0 3 0 4 1 [mercury]

[sagittarius][jupiter][pisces]

6 3 0 4 1 5 2 [moon]

[aries][mars][scorpio]							
7	4	1	5	2	6	3	[saturn]
[leo][sun][leo]							
8	5	2	6	3	7	4	[jupiter]
[aries][venus][libra]							
9	6	3	7	4	8	5	[mars]
[gemini][mercury][virgo]							
10	7	4	8	5	9	6	[sun]
[cancer][moon][cancer]							
11	8	5	9	6	10	7	[venus]
[capricorn][saturn][aquarius]							
12	9	6	10	7	11	8	[mercury]
[sagittarius][jupiter][pisces]							
0	10	7	11	8	12	9	[moon]
[aries][mars][scorpio]							
0	11	8	12	9	0	10	[saturn]

Governers of the day

Governers of the nyght

[50]

[figure] Moyses Davyd SAlomon Hermes Sypryan Lombard Bacon They & divers & others saye best in philosophy in magicke & alsoe in Negromancy &c sayinge that wher it is in him selfe &there is noe dowbt that superior things to Inferiour & inferiour to superiour doe make aunswere & agree & our cheife worcker is God onely frome whome all marvellous worcks doe ascend even as all things be created of one only substance & of one disposition whose father is the [sun] & whose mother is the [moon] the which carryed him in hir wombe through the ayer & of hir speaketh hermes, the ^father of^ all creatures the treasure of marveils the gever of vertues the vertue of superiour thinges over commeth all thinges these most wise phylosiphers hath set forth a booke of 4 things one is of starres herbs stones & figures & that to the Introduction of 4 of the most excellent sciences, one is astronomye phisicke Alchume magicke these be the most profitablest sciences by the which a man maye soonest help himselfe for astronomye is the roote of all things & sheweth the seecreth of workings & phisicke discerneth the nature within & without & it helpeth thee quickly of mynerals & helpeth thee & preserveth thee wholy & cleane & giveth judgment of the qualities of mynerals the mutabillity of kinde of stones salte & mettalls & that with the prodwsinge of one mettall out of another & that by examination of roots of nature & that maketh every one to knowe another thinge & that by magicke by magnitude & power for magicke excelleth in this & in all other arts for he devideth the spirituall possibillitye in bindinge & callinge of spirits & with ther power & by them he doth incredible marvells & that to mankinde this arte magike is called of the wise the soluse & utillity of philosophers of the which our allcamus the philosephers in the desart

Planets which be good & evill

[venus] [jupiter] which be good
[saturn] [mars] be evill
[moon] [sun] [mercury] be indifferent

Hora [sun] et [venus] optime sunt autem operandum omnia experimenta amorum et gracie

Signes that be good to worcke

[aries]	Aries
[aquarius]	Aquarius
[virgo]	Virgo
[gemini]	gemini
[libra]	Libra
[cancer]	Cancer
[taurus]	Taurus
[leo] Leo	
[sagittarius]	Sagittarius
[capricorn]	Capricorne
[pisces]	pissis
[scorpio]	Scorpio

[aries] [leo] [sagittarius]	be fieri signes
[cancer] [libra] [aquarius]	be Ayery signes
[gemini] [scorpio] [pisces]	be watry signes
[taurus] [virgo] [capricorn]	be earty signes

[aries] [leo] [sagittarius]	be East
[cancer] [libra] [aquarius]	be West
[gemini] [scorpio] [pisces]	be North
[taurus] [virgo] [capricorn]	be South

[Aries] [Gemini] [Libra] [Capricorn]
[Taurus] [Leo] [Scorpio] [Aquarius]
[Cancer] [Virgo] [Sagittarius] [Pisces]
[Aries] [Taurus] [Pisces] [Scorpio] [Libra] [Virgo]
[Aquarius] [Capricorn] [Sagittarius] [Leo] [Gemini] [Cancer]

[51]

Johns gospell

In principium [*principio] erat verbum et verbum erat apud deum et deus erat verbum Hoc erat in principio apud deum. Omnia per ipsum facta sunt, et sine ipso factum est nihill quod factum est in ipso vita erat, et vita erat Lux hominum; et Lux in tenebris lucet, et tenebres [*tenebrae] eam non comprehenderunt. fuit homo missus a deo, cui nomen erat Iohannes. hic venit in testimonium ut testimonium perhiberet de lumine, ut omnes crederent per illum non erat ille Lux, sed ut testimonium perhiberet de lumine <ne>. Erat Lux vera quae illuminat omnem hominem venientem in <hunc> mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit et sui eum non receperunt quotquot aute[m] receperunt eum, dedit eis potestatem filios dei fieri, his qui credunt in nomine eius, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex deo nati sunt, et verbum caro factum est et habitavit in nobis, et videmus [*vidimus] gloriam, eius gloriam quasi unigeniti a patre, plenum gratie et veritatis.

protection against theeves[33]

Deus antem [*ante] transiens per medium illorum, Ibat + Iesus Christus + benedictus deus quotidie prosperum iter facit deus salutaris noster + Iesus obstine<n>tur occuli eorum ne videant, et dorsum eorum in curva Iesus. effundas super eas iram tuam, et furor Ire tue comprehendat eos + **Irrnat** [*Irruat] super inimicos meos formido et pavor in magnitudine brachii fiant imobiles quasi lapis, donec pertranseat famulus tuus + quem redemisti + dextera tua magnificata est, in virtute domini percuciet Inimicum, *i*n multitudinem virtutis tuae deposuisti omnes adversarios meos + Iesu "eripe me et ab insurgentibus in me libera me" [Ps58:2] + Jesu custodi me, el [*et] de manu peccatoris el [*et] ab hominibus iniquis eripe me + Jesum eripe me de operantibus iniquitatem et a viris sanguinem salva me + gloria patri + **Anthos** + **Anostro** + **Moxio** + **Bay** + **Gloy** + **Apen** + **Agia** + **Agias** + **yskiros** + octovo maye 1577.

[V]olens confiteri dicat Sacerdoti

Benedicite pater,[34] Res[ponsat] Sacerd[os], dominus sit in corde tuo, et in Labiis tuis ad confitendum omnia peccata tua, In nomine patris et filii et spiritus sancti Amen,

Confiteor deo ceeli beate Marie virginis, et omnibus sanctis tuis, O deus et coram[35] vera Maiestate tua, quia peccaui minius [*nimius] Superbia in vana gloria, in extollentia onulorum [*oculorum] et vestium ac fortitudinem, In inviduam et odio, In avaritia, tam honoris Alterius, quam pecuniae, In Tristitia de bonis et honore Alterius, In ira, et Iracundia, In ventris gule, et comestionibus superluis [*superfluis], In fabulis vanis et ebrietatibus gulosis, In osculi et amplexionibus et palpationibus [*palpantibus] Immundis, et in multis Aliis generibus sive actibus luxuriosus, In periuriis, furtis, et homicidiis, in extortacionibus per vis et adulacionibus malignis, In deceptionibus proximorum, et oppressionibus pauperum, In indicii timerariso [*temerariis] falsis et Impiis, In mendaciis et iuramentis multimodis, In detractionibus et discordiis Seminandis, in derisionibus et maledictionibus variis vigiliis et ludis, salutis anime meo contrariis, In transgresionibus preceptorum tuorum, et odio proximi, In dando mala exempla mihi subditis, In non visitando infirmos et desolatos, In vivendo, In bla[s]phemando alios, et in malum swadentibus consentiendo, In male redendo tibi deo creatori meo gratias et orationes de bonis et quas mihi

33 Compare p. 21. In right marg: "11." In left marg: "5." Note date May 8, 1577.

34 In right marg: "12."

35 There is a ~ above the "am."

concessisti.

Confiteor Tibi o pater quia non solum peccaui in omnibus peccatis supradictis set in omnibus alliis quibus humana fragillitas cogitando, Audiendo, videndo, loquendo, delectando concupiscendo peccare potest. Et ideo tibi domino meo ceeli et terre creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco ut non gaudeat super me Inimicus meus et non glorietur adversum me in die Iudicii Accusans mea peccata et celera [*scelera] tacuisse, et confessum non fuisse sed sit gaudium de me in coelo sic de aliis iustis et confessis, et me mundus et confessus de peccatis meis coram tuam presentiam altissime pater omnipotens per tuam clementiam, da mihi ut obedire possim, et cognoscere omnis spiritus quos invocare voluero et concedo [*concede] mihi potestatem ut possim complere meam omni modam [*modum] voluntatem per gloriosissimam magestatem tuam inqua gloriosissime regnas et regnaturus es in secula seculorum Amen.

[Tu]nc dicat sacerdos

Misereatur Tui omnipotens Deus et dimittat tibi omnia peccata tua: liberata ab omni malo concede te voluntatem et desiderium tuum, conservet et confirmet in bono et ad vitam, perducat eternum Amen, et [*per] meritum passionis domini nostri Iesu Christi Souffragia sanctae matris ecclesie, bona que fecisti, et <aquam> [*quae] per dei graciam facies sint tibi in remissionem peccatorum tuos Amen.

[T]unc Absolva[t]

Dominus noster Iesus qui est summus pontifex per suam piissimam misericordiam te absolvat, Et ego Auctoritatem mihi concessa absolvo te, primo a sentencia minoris excomunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In nomine patris et filii et spiritus sancti Amen.

[Pro p]enitentia speciali [dices] septem psalmis [penit]entiatur, et c[etera]

Actiones nostras quesimus [*quesumus] domine aspirando preveni et adiuvando prosequere, ut cuncta nostra operatio <et> a te semper incipiat, et per te [in]cepta finiatur. Amen.

Dignare me domine die isto, sine peccatis custodire, dirige gressus et actus meos hodie per semitas iustitie tuae<eri> sic tua iustitia adesto fragilitati me[a]e ut in nulla te re capitalliter offendam. Amen.

[52]

Surgite Sancte de mantionibus vestris loca sanctificata nobis et omnes spiritus qui hic fuerunt benedicite, et nos humiles peccatores in pace custodite per crucis hoc + signum fugiat procull omne malignum, et per idem signum salvetur quotque benignum.

Domine esto nobis turris fortitudinis a facie inimici, exurge, domine adiuva nos, et libera nos propter nomen tuum. Amen.

Benedicite <me> pater, Res[ponsus:] dominus sit in corde meo et in labiis meis vere confitendum et declarendum, omnia peccata (?) mea in nomine patris etc.

Confiteor deo [et] beate Marie virgine et omnibus sanctis factis in verbis, <in factis, in verbis> in cogitatione et locutione in dilectatione in polucione in *isaie* [*mentis et corporis][36] in concensu, in tastu [*tactu], auditas, risus, visus, verbo ore, mente, corde, et opere participando, cum

[36] So the prayer books with closest parallels.

excomunicatis et in cunctis aliis viciis mea mala ^mea^ culpa, me gravissima culpa, et ideo deprecor sancta maria et omnes sanctos et sanctas dei orare pro me.

Misreator [*Misereatur] nostri omnipotens deus et dimittat nobis omnia peccata nostra liberat [*liberet] nos ab omni malo conservat et confirmet in bono et ad vitam perducat nos eternam. Amen.

Deus propicius esto mihi peccatori, et custos sis omnibus diebus vite mee, deus Abraham, deus Isaac, deus Iacob, miserere mei et mitte mihi in adiutorium meum, sanctum Michalem arcangelum qui me defendat et protegat ab omnibus inimicis visibilibus et invisibilibus, et sancte Michael Arcangele dei per gratiam quam meruisti habere te deprecor, per unigenitum filium dei omnipotentis et dominum nostrum Jesum Christum ut eripias me hodie periculis mortis, sancte Michael, sancte Gabriel, Sancte Raphael, Sancte Cherubine, Sancte Seraphin omnes Angely et Archangely dei precor vos omnes virtutes celorum ut mihi plenam potestatem deo, ut nullus Inimicus me condemnare possit, nec in via, nec in domo, nec in aqua, nec in igne, nec in bello, nec in lecto, nec in gladio, nec morte subitania, nec vigillando, nec dormiendo, nec manducando, nec bibendo, nec ullo modo, per signum + domini nostri Iesu Christi fugite partes adverse vincit Leo de tribu Iuda david aleluia, salvator mundi adiuva me salva me quia per + tuam et sanguinem tuam redemisti me, salva me in omni tempore et in omni tribulatione O Agios + Otheos + Agios + Iskiros + Agios + Athanatos + Crux Christi + adiuva me in omni tempore, ab omni tribulacione et in omnibus diebus vite mee I[n] nomine patris et filii et spiritus sancti Amen.

7 Aungells.

[fig of pentacle]

Whoe that will worke must not be unmindfull of the 7 Angells, for doubtles some Aungells be upon the 7 heavens & upon the 7 planets & upon the 7 daies of the weeke, & upon the 7 mettalls & upon the 7 collers & upon the 7 workes havinge greate power, which 7 Angells ar these.

Raphaell + Gabriell + Samaell + Michael + Saquiel + Anael + Capcyel +

Upon these Aungells he must call upon in the 7 dayes Early, in this manner or such like.

O Angely supradicty sanctis, me quovis quam volo querere adiutores et mihi in omnibus adiutores.

Si probare volueris Experimenta.

Nosce tempora horas etate [moon] a ☌[conjunction] usque ad ☍[opposition] sed poteris probare experimenta in defectu [moon] sine post ☍[opposition] sed non perficies quare necesse erit tibi cursu [moon] bene scire, 2. 3. 4. 5. 6. 10. 12. 14. a die bene debes / perficere.

Notabis si scribere volueris experimenta 20 die [moon] ante ortum [sun] vel 4 die post occasum [sun] sed recitare coniurationem vertendo faciem versus orientem.

6to die coniuracionem post occasum [sun] versa facie occidentem.[37]

8va die versa facie ad meridiem et post occasum [sun]

10mo die 4 post [sun] occasum versa facie ad acquilonem

Note well thou must not worcke in this craft every daye & every hower, but thou muste well behold the [moon] in creasinge & of number as of 2 or 4. 6. 8. 10. 12 or 14 & in none other in the [moon] to the next ☌[conjunction]

[37] In marg is the "w-" symbol.

Comit[i]aly morbo precantatio.

Anulum dicunt, quem ego vidi sic conficias argenteum, hoc modo intus inscriptum + dabi + Habi + Haber + Hebr + ne comitali morbo laborantes cadant prohibevit in digito positus.

Capitis dolorem levare vidi suspensum chirographum, uta latere vides ~~Chirographum~~ cum patiens qui nullum ex medicina presidium sentiebat, ter dominicam quam vocant orationem recitasset.

[figure][38]

A	B	C	D	E	F	G	H	
1	6	20	23	12	9	12	3	
I	K	L	M	N	O	P	Q	R
6	15	5	12	3	3	2	23	22
S	T	V	X	Y				
13	21	18	16	6				

[53]

1. ffirst take the dayees of the age of the [moon].

2. Secondly the number of the planets in what daye they doe fall

3. And the nomber of the proper names even as you & they be called in the ABC ~ [39]

4. And then beginne to saye *Christus deus homo*.

5. And you muste take awaye[40] at once in nomber untill the end of your nomber & looke what remaineth.

Note if Christus remaine goe freely if deus, ther wilbe some lettx (?), yf homo, it is very evill & daungerous.

[In]telligentiarum numera et nomina planetarum

Ut horum intellectu[u]m cognoscamus naturam, corporum que per ipsos regnunter [*reguntur] vires scire oportebit.

[figure]

[moon] Luna Igitur ipsa gubernat Elimenta et corpora animatorum[.] huic Angely, id est, nuncij praesunt. Horum Gabriel [princeps, id est] Dei robur. Nam et [moon] lumine cun[c]ta ad nos e celo deferuntur, et robustissima est in vita.

[mercury] Mercurius intellectui ac [*et] sensibus omnibus preest, virtutes Mercurio virtutibus

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38 Figure with three black circles with yellow interiours: MilA~t, Vitalot, and Vah written in each respectively in red.

39 In marg: 16.

40 There is a space in the manuscript. Perhaps “9” is missing.

Raphael id est dei medicina. Nam mortalium medicina, est sensus cum intellectu, quibus [*quas] virtutes in nobis comparantur.

[venus] Venus voluptatis et delectationis mater est, iungitque nos ad [*ab] sobolem procreandam, illi dominationes praeficiuntur, vim enim habent custodiendi singulorum species. At custodia generatione generatio concubitu, concubitus amore perficiuntur [*perficitur]: Summus qui veneri Inter dominationes praeest, Anael id est dei gratia vocatus est. Dei enim gratia est, Amari atque amare, iungi fœcundæ, et sobolem procreare, tum pulchritudo ipsa, et iucunditas.

[sun] Soli vita omnium data est ordo præest illi Archangelorum id est principum nunciorum: nam virtus omnis a Sole per Lunam demittitur: horum Michaell princeps, id est quis scit Deus nec est quicquam Soli simile, unde etiam Sol quasi solus dictus.

[mars] Mars [fortitudinem et] Audaciam praebet, aliter in perpetuo essemus timore[:] cuius orbi presunt potestates: nam in fortitudine potentia, et cum potestate fortitudo iungitur. Princeps potestatum Samael, id est, Dei auditus, nam potentia et fortitudo in Dei auditu posita est.

[jupiter] Jupiter est qui miscet ac temperat omnia unde facultates et vires, cuius ordo principatus in moderatione et temperantia constitutus: unde illarum princeps, Sachiel, id est, Dei quies: nam in temperantia et moderatione quiete potimur: Idem author tranquilitatis temporum, pacis, et felicitatis.

[saturn] Saturnus firmitatem dat: Idemque ac solus ferme humidum et calorem aliorum temperat, crediterque ob frigiditatem ac siccitatem mortis ac mortuorum dominus. Custodiunt eum Throni: nam ab ipso regna firmantur et quecunque diuturnitatem habent Thronum enim sedes est: huius itaque dominus Cassiel vocatur, id est, Dei spes: nam diuturnitas spem affert ac securitatem.[41]

Octavo robi [*orbi] dominantur Seraphim, id est, ardentes: videntur enim lumina illa tot eius orbis ardere, sed primo celo Cherubine, id est, scientes praesunt.

[The] parchmine[42]

To write any experiment the best virgine parchment is vealym vitulino, parchemin of silke, parchment of a lambe of a virgine kidd, or a fawne, but provided allwaies that the beast be not dead, but killed according to order.

[The] Yncke.

The ynck wherwith you must write, must be of a cleane glasse, gumme vitriole, masticke, thur, Croco, & tempered with white wine, & the third daye when it hath taken residence, let it be clensed, then put therto a little Algabay, & Abnea, & fine muske, Amber, balsamum myrha, & lignum aloes, & boyle it with masticke, & doe further as in the ^2^ leafe of zephar raziel thou art admonished, with this Incke thou shalt write the holy names of God.

[The p]enn

The penn with which the holy names of God must be written, must be of a greene reed, which must be gathered before the [sun] arise he that gathereth it must be cleane washed in pure runninge water, or quicke well, & clothed in cleane clothes, when this reed is gathered as neare as maye be let the [moon] be in cauda draconis or in [jupiter] for they be therfore true & good, & further doe as the 3 leaffe of the booke aforesaied teacheth thee.

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41 “2-” symbol in margin.

42 In right marg: 19.

[Wr]ittinge

When thou writest any Invocation to worcke by, thou shalt hold thy face towards the East, & wright from morninge untill midday that thou eate, & after thou hast eaten & droncken thou shalt wright noe more that day, not[e] that the writtinge is of most force when the [moon] is even as 2, 4, 6, & alsoe in the daye of [moon] [mercury] or [jupiter], but beware of [saturn] and [sun], & Salomon sayes if thou putto thy Inck the blood of a Voilter Turtle or of a gander, that shalbe moch better & have more vertue.

[54]

7tem planetas 12 sig, 30 dies

Note there be 7 brethren, which have amonge them selves 12 realmes, to be devided, & in eache realme be 30 citties, & in every cittye 60 castels, & in every castle, 60, caldee 1 filde or wild tounes.

Aries, Leo, & Sagittary, have power in the:	Easte: Colericke: fiery
Taurus, virgo & capricornus have power in the:	South: Melancoly: earthy
Gemini, Libra, & aquarius have power in the:	West: Sanguine: ayry
Cancer, Scorpio, & Pisces have power in the:	North: flegmatick: Watry

*Natura 7te[m] planetas [*planetarum]*

[saturn] Saturnus in hebrwe called Sabday. he is first & the highest planet whose nature is cold & drie, whose complexion, is Melancholike, an Enemye to mankinde Masculine he hath 2 howses as [capricorn] & [aquarius] if he be lorde of the Nativitie, he maketh the children of prowde harte, lofty in honors, sadde, keepinge Anger, upright in councell, disagreeinge with their wives malicious, of statture, leane, pale, slender, & hard favored, thicke lips, wid nosthrills, & cold of nature, he is of slowe motion, for he performeth his course but in 30 yeeres, he governeth in mans bodye the right eare, the milte, the bladder, he hathe dominion over the ptisike, catharre, palsie, dropsie, quarten ague, consumption, gowte, leprosie, morphew, cancker, fluxe, & griefes of the spleene, he signifieth fathers, wroth & discord in landes.

[jupiter] IVpiter in hebru zedet, he is of Nature warme & moiste, & is saied to be temperate, for that he is betweene old Sabday, & hott Madyn, whose complexion is sanguine, he is a frinde to Nature & to mankinde, Masculyne of the daye, & is called the greater fortune he hath 2 howses [sagittarius] and [pisces], he is meetly slowe of motion, performinge his circuit but in 12 yeeres he governeth in mans body the liver, the lungs, ribbes, midriffe, gristles, blood, & seed: he hath dominion over the kings Evill, plurisie, infect[ion] of the longes, Apoplexie proceedinge of blood crampe greate hedache, hart burninge, & other diseases risinge of blood, if he be lord of the Nativity, he maketh the childred borne to be of noble courage, trustie, atchieving greate exploits, merrie glorious & honest, of stature fayre, & lovely colored, gentle eyes, thicke haire, stately in goeinge, very lovinge both of wife & children, he sigs (?) good, honour & vertue.

[mars] MArs, in Hebrue Madin. his Nature is Imoderate hote & drye, his complexion chollericke, masculine of the night, evill disposed & termed the lesser fortune he hath 2 mansions [aries] & [scorpio] he is Indifferent quicke of motion, perfourminge his course in 2 yeeres he governeth in a mans body, the left eare, the gall, the reines codds, he hath influence in the tertian fever, pestilence & continuall, Ague, ringe worme, Megrime rottennes untymly deliverance, breakinge of veines, & all diseases caused by choller, if he be lord of the Nativity, he maketh the children borne rough, wild, firce, Invincible, bold, contencious, obscure, easie to be deceaved, of stature indifferent leane

hard faced redheaded smale eyed, delightinge to burne & destroye, subiecte to breakinge theyr lymes, and violent deathe, or els to fall downe from an high place. he is evill, loose & breme, A ravisher & a lyar.

[sun] Soll, in Hebrue haminam, his nature is hote & drye moderately, he is lyeff & light of all other planets masculyne of the daye, good fortune by aspecte, but evill fortune by corporall coniuction (?), he is quicke of Motion finishinge his course in 365 dayes & allmoste 6 houres he governeth in mans bodye, the brayne Marrowe sinewes the right eye of a man & the left eye of a woman, he hath rule in all the hurtings of the mouth, in distillacions of the eyes, & in all hote & drye diseases, which proceed not of choller, he hath only, but one mansion, i.e. [ascending node]. if he be lorde of the Nativitye, he maketh the children borne, trusty, lofty, wise, Iuste, courteous, religious & obedi[ent] to theyr parents. of persone corpulent their hayre enclined to yellowe, talle large lymmed, doeinge all things with a grace, & if this planet be well placed, he causeth longe lyff. all other planets dread him for he is moste stronge.

[venus] Venus in Hebrwe fayer Noga, whose Nature is cold & moyst temperat whose complexion is flegmaticke feminine of the night, & is called the lesser fortune, but of Inclination well desposed to mankinde. Shee is of a swift progression absolvinge hir revolution in one yeere. she governeth in mans bodye, the loynes kidnes, buttocks belly flancks & matrice. shee beareth rule over all cold maladyes & moistnes in the lyver, harte & stomake, & specially in woemen about theyr prevityes, shee hath 2 mansions [taurus] & [libra], if shee be ladye of the Nativitye shee maketh the children borne, pleasaunte, merrye, given to pleasures, lovely, lecherous, just, inviolable keepers of faith & frindlynes, of stature, tall comely white fayer, havinge wa[n]ton Amiable eyes, gentle lookes, thicke & soft haire, sometyme curled dauncers & delighted in musicke, & for the most parte they are fatt & fleshly, & singinge mir[t]h & gladnes & verie pleasaunte amonge woemen.

[55]

[figure][43]

[mercury] Mercurii in Hebrue Cocab, & of them is called the writer & fore speaker whose nature in all respects is common & convertible, masculine with masculine, & feminine with feminine, hote with hote & cold with cold, moist with moist dry with drie, good fortune with fortune, & best with a good aspecte or coniunction. He is of a swift motion perfourminge his course in .1. whole yere, he governeth in mans bodye, the tonge memorie, cogitacion, handes, & thighes, he hath ^dominion^ over the plurisie, madnes melancholy fallinge sicknes, cough, rewme, & the aboundance of distillinge spittle, & generallie all thoughts are subiect unto him & he hath 2 Mansions [gemini] & [virgo], if he be lorde of the Nativitie, he maketh the children stoute, wise & apte to learne, modest seecrete & Eloquent, of persone smale leane pale of visage smooth heared fayer eyed, hard & bonye handed.

[moon] LVna in Hebrue Labona, & of some called Malx whose Nature is cold & Moyste, feminine, & of the night, conveigher of the vertue of all other planets, shee is passinge swifte of motion, finishinge hir course in 27 daies 7 houres & 44 minuts. shee governeth in a mans bodye, the braine the lefte eye of a man & the right eye of a woman, the privie partes of A woman, the stomacke both in man & woman, the belly & generally all the left parts of the bodye, shee ruleth the palsie & the writhinge of the bodie, displacing of members, obstruncion of sinewes, with infirmities proceedinge of cold & moysture, shee hath but ^one^[44] howse onlye . [cancer] . if shee be soveraigne of the Nativitie shee maketh the children borne honest, honorable the inconstant lovinge, moist & wett places, & given to see straunge countries, of stature talle white & effeminate vertue.

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43 There is a tiny hexagram in the center top of the page.

44 sec. m.

Soli deo, laus honor et gloria:

Thes 7 planets of wise men are called the keyes of the world, & every of these maye doe in his hemisphere in his empire as emperour in his Empire or prince in his kingdome.

Salomon saieth, the prophets calleth them brethrene, hee calleth them 7 quicksprits, somewise men the 7 lampes burninge, or 7 candlsticks of light & of lyfe others 7 heavenly bodies which wee commonly call 7 planetts or starres.

Note[45] that it were a greate destruction & confusion in lande & in sea, & in the Elements if any of the bodies above were broken or were evill Intreated, for if one of these fayled the earth should come againe to his first state & all the Elements should be conshumed.

[sun] If the [sun] should bee destroyed eache life & eache soule should be destroyed.

[moon] If the [moon] were destroyed, the legatures or buildings of the sea should be destroyed.

[saturn] Knowe you that [saturn], is Earthie & holdeth all the earth in a ballance that it shall not move.

[Column 1:]

[jupiter] Jupiter holdeth the Ayere.

[mars] Mars, the fier, [sun] the daye & men.

[venus] Venus holdeth the fayer partes of the world.

...[mercury] Mercurius, reasons [moon] the earth sea & waters.

[Column 2:]

[saturn] Saturne Joyeth in the 12 howse,

[mars] Mars in the 6.

[sun] Soll in the 9.

[venus] Venus in the 5.

[mercury] Mercurii in the ascendant in the first house

[moon] Luna in the 3 howse.

[end table]

[The following lists are arranged in four columns:]

Seaven pretious stones which were in the crowne of Zepheraziel.

1. rubius Carbuncle.

2. Smaragdus.

3. Saphires.

4. Berillus.

5. Topasus.

6. A Jassincke

7. Adamas.

45 In right marg: “27.”

[column 2]

The Names of 24 stones

1. A carbuncle.

2. Topasuis.

3. Smaragdus.

4. Jagnucia.

5. Crisopasuis.

6. Saphirus.

7. Berillus.

8. Onix.

9. Sardus.

10. Crisolitus.

11. Elithopia.

12. Christallus.

[Column 3]

13. Cornelua.

14. Jaspis.

15. Yris.

16. Coralus.

17. Persius.

18. Catell.

19. Celonites.

20. Calcedonis.

21. Cerammnu^i^s. (Ceramuris?)

22. Metestus.

23. Magnetis.

24. Adamas.

[Column 4]

24 Notable good herbes

1 Acill almalit i.e. Corona regia, or Rosemarinus.

2. Artemesia.

3. Canabus.

4. fleniculus.

5. Cardamomum.

6. Avisum.

7. Coriandrum.

8. Petersilum.

9. Ypericon or hipericon

10. Apium

11. Coriandrum of the second kinde

12. Saturea.

13. Sancta.

14. Serpillum.

15. Maiorana.

16. Dragnucia.

17. Nepita.

18. Luna.

19. Salma.

20. Savina.

21. Nasturcium.

22. Cannaferula.

23. Calamtum.

24. Cicoria. vide in Zephar Raziell folii 22 23 24.

[56]

24 beasts havinge power over stones & herbes & commonly called visions.

1. fier the bodie of the sonne called a quicke fiere.

2. the mist or cloude

3. A spirite or soules of bodyes.

4. The winde called a quickayere

5. A fantasie or shade.

6. Demon.

This ilas [*was] formed of puer matter without corrupcion & is Immortall & for ever enduringe, but nowe hath taken thicknes & darcknes of the earth, & dwelleth in darcknes & obscuritie, he hath power to take forme or shape of what he will in the earth after the will of the creator, as the [sun] the [moon] the starrs aungells clowd, fowle beast, fishe, man reptill or anie other etc, & for our uncleannes they are become furies, & therfore the Invocatinge of them ther aperinge, constraininge Bindinge & loosinge must be done with all purenes & cleannes first with oryson fastinge & praysinge God fumigacion etc.

hec sunt sicut corpus solis Alia vocatur Aves vel animalia aeris

.7. *Aquila*. an Eagle .1.

.8. *Vultur vel* a voulter 2

.9. *falco,* i.e. a falcon .3.

.10. *Turtur*4

.11. *Upupa,* i.e. a lapwing 5.

.12. *Ciconia,* i.e. a haysoncke 6.

[Column 2]

Ala de piscibus Martis et aliis etc.

.13. *Balena* 1

.14. *Delphine* king of the sea 2

.15. *Cancer* 3

.16. *Pisces claves or sepia,* 4

.17. *murena* 5

.18. *Renaviridis* (l-?) 6

[Column 3]

Ala de Animalia vel bestia Terræ

.19. *Leo*, an lion .1.

.20. *Elephauñt,* an olphant .2.

.21. *Ceruus,* an harte .3.

.22. *Cattus,* an Catt .4.

.23. *Mustella,* a wessell .5.

.24. *Talpa,* a want .6.

for the vertue of these looke In *Zephar Razell* \\\\\\\\\\

Of suffumigations called *Thimiamata*.

Note as there be 7 Heavens 7 starrs & 7 daies in the weeke, soe ther be 7 suffumigations, which holdeth with them the vertue of the 7 starrs, & maketh glad the spirits of the ayere, the Aungells of heaven, & the devills & c.

[saturn] Thimiamata, of the satterdaye ought to be made of all good thinges, & well smellinge rootes as costus & herbathuris etc.

[sun] Thimiamata, of sondaye is Mastick, Muske, & other good gumes.

[moon] Thimiamata, of Monday is folium Mirti, & Lawri & other leaves of good odour,

[mars] Thimiamata of Twesdaye is sandalus rubeus, niger, & albus, & all such trees as Aloes cipress, etc.

[mercury] Thimiamata, of wensdaye is of Cinamomo, Cassia, Lignea, Cortex Lawri & macis (mucis?) & other good rindes.

[jupiter] Thimiamata, of Thursdaye is Nux, Musscata, gariofoli & Citruli, & the rind of orringes dry powdred & other fruits of good savoure, etc.

[venus] Thimiamata of fridaye is muske, roses, violets & crocus & other flowers of good savoure & in the contrary to the contrarie put you all Thimiamata, stinckinge.

[figure (anchor glyph)] Note that each Th[im]iamata of good odour gathereth together his spirits, after that his nature his couler his strenght is this wee see that all suffumigations are made of rootes, trees rinds, leaves. flowers, fruits & gumes.

Acill. There is an herbe called Acill almalit, i.e. corona regis or rsemarianus the house that is suffumigated therwith noe devill nor spirit hath power over the same pionia hath the same vertue.

Canabs. Anoint thee with the Joice of Canabus & the Joice of Archangell & before a mirrour of steele call spirits, & thoue shalt see them & have power to binde & to loose them.

fleniculus. The fume of fleniculis chaseth away spirits.

Cardamomum. Cardamomum, giveth gladnes to him that useth it, gathereth together spirits, & when thou invocatest any spirits eate therof or make fume of it.

Avisum. Take the herbe Avisum & Joine to Camphire, & thou shalt see spirits shall (?) dread thee, it propheteth mutch to the atchivinge of seecret & privie things.

Coriandrum. Coriandrum gathereth spirits together. A fume being made therof with Apio nisquio & lazias cictuta urgeth spirits & therfore it is saied herba spin~n.

petersilum. peetersilum this herbe chaseth awaye the spirits of roches.

ypericon. ypericon the Joice mixt, with Croco Athemesia & Radicis valerian is very good to write withall for the obtaininge of frindshipe, either of a prince, of spirits, of the ayer & divels & if yee doo thou shalt obtaine that thou covetest.

Apium. Apium, hath greate power upon winds & divells & fantasies.

[57]

vazebelib i.e. martagon. Apium, in sqrino et aketinosia, beinge made in suffumigation by 7 nights with fagar Almaits rootes, dried, & tempered with Aqua lapides, gathereth spirritts together & beinge invirioned with any evill suffumigate thy selfe therwith & thou shalt see many wonders, as fantasies & divells of divers manners [&]c.

Saturea. Saturea is an herb which beinge borne aboute one, giveth grace & good fortune especially in the daye of Venus

Dragnutia. The herbe Dragnutia yf it be gathered when [sun] is in the first degree of [cancer] & [moon] beholdeth [mercury] or is in the house of [mercury] yf thou touch clasures or lockes therwith they shalbe opened to thee hermes sayeth that it gathereth together winde & spirits yf mandragora & Capillis dezoara, be joyned therwith.

Luna. This herbe Luna i.e. the seed therof, parselie, Azartochona, & Radix viole & axii maketh to see in the ayer things to come & to saye many prophesies, beinge made in a suffumigation.

Salma. Salma, defendeth a place from evill spirrits, & is very good for a man in health to carrie about with him, but not for a sicke man.

Colamton. This Colamton, minta, palma Christi i.e. pionia, beinge suffumigated, taketh awaye evill spirrits from anie place, & defendeth a man against fantasies.

To defend treasure from findinge[46]

Take Coriandrum of the second kinde, which maketh one to sleepe, & adioyne therto Croco, Insqrino, & Apio, & grind them together & temper them with Succo sicute, & make a suffumigation therof, & suffume <& suffume> the place wher thou wilt hide any treasure in, when [moon] is joyned with [sun] in Angulo terre, & that treasure shall never be found. & whoe that wold take the same awaye shalbe made fooles. Note that in the layinge or hydinge of the same treasure thou suffumest them with Thur Musk succo, ligno aloes, cosso, ever more divells will keepe that place & evill winds, & knowe you that it maye never be disolved or for done againe without an Image made therto by the pointe of starrs.

To constraine & binde dyvells

Take the Herbe sancta (?) & beare it reverently, for it defendeth the place where it is from evill things for with this prophets made dead men to speake that were dead manie daies. In place where this herbe is spirits have noe might. it geveth men power to obtaine their desire.[47] this herbe put upon the place where devills be enclosed it constraineth them & bindeth them lest they might have power to departe awaye and Solomon sayed, I found in the booke of hermits, that whoe that taketh water in the houre of the night & goeth upon the tombe of a dead man, with whose spirrit he wold have speach withall, cast the water upon the tombe with the herbe hissope & let the water be suffumed with Coste, Succo & Muske, & saye surge surge surge, O thou spirrit & come & speake with me, this doe by 3 nights & in the 3d night he shall surely come to thee, & shall speake with thee, & conferre with thee of what thinge thou wilt. *probatum est, Deo semper et ubique gloria.*

To see spirrits etc.

Take the herbe Serpillum, Sicorda, garmene & the tree that swymmeth which is saied Arbor Cancri, & Malie with rore madii, & with the tree that sheweth by night called herba lucens, & with thes make an oyntment & put therto the eyene of a whelpe & the fate of a harte & annoint thy selfe & it will make open the Ayere unto thee, that thou mayest see spirrits in the clouds of the heavens, & all soe ther by thou maiest goe shurely whither thou wilt in one houre.

That one shall prosper in his affaires.

Take Nepita, maiorana, Athanasia, Trifolio, salvia, perunita, edera, Arthemesia, & ysope gathered cresent luna, die Iovis. & in the morrowe when the wexeth from the first degree of Aries, untill the first of Cancer but when you gather them be cleane, & laved or washed, & stand thy face toward the East, & gather them, & be ashured the hower & place is Amended where these herbus be is mixte & put them upon the gate of the house & thou shalt profitt evermore.

To winn favour of princes etcum.

Take the herbe Savina, which as some saye is a tree of love & delectacion, is Joyne with Croco, ligna colubri, & somewhat of provinca & put it in a ringe of gold & then thou maist goe surely befor the kinge, or before whome soever thou wilt, but if thou put the stone with it that is called topzins, or els Berillum, this ringe must be made when Luna is joyned with [jupiter] in Trino from [sun] & then it is called Anulus Solis, it preserveth helth it geveth favoure & grace, & procureth honor.[48]

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46 In right margin: 23.

47 In marg is the “w” glyph.

48 In right marg: 24.

To see divells or spirrits.

Take the Herbe Cannaferula, which is dreadfull & greeviouse & very stronge in operacion take the joice of it, the joice of Siante nisgrino Tapsibarbati, sandalum rubeum p^r^pum nigrum, with [th]is confecion made thou maiste fume what thou wilt, & thou shalt see devills, & straunge thinges, & if Apium were joyned therwith knowe that from eache place suffumed devills should flye etc., vide in *zapher Raziell* foli. 13. \\\\\\

[58]

To bynde & loose spirits[49]

Take Cicoria, & joyne with Trigon & pentafilon, ypericon, vertica, verbena & albeate together, & beare them at thy necke, & under thy feete, put 7 knotted grasse & 7 leaved grasse, martagon & lillium domesticum & silvestri & herba Angelica, for he that hath these under his feete, or sitteth upon them, & hath the others in his necke, & hath 7 rings of 7 mettells in the figures, knowe ye that he shall have might in bindinge & in loosinge & in chauntinge, & to doe both good & evill in all places & make you suffumigation of the these 9 thinges, Thur, albo, Thimiamate, masticke, musco, ligno aloes, cassia, cinamomo, & ther with suffumigate every of the things above sayed, sayenge Raphaell, Gabriel, Michael, Cherubine, Seraphin, Ariell, paritaseron, Micraton, Sandelon, complete *meam petitionem et meam voluntatem*, & they shall fulfill it. these be the cheifest names of the 9 orders of Aungells.

Upupa[50]

Upupa A Lapwinge, hath one bone in his whings which gathereth together devills & spirrits of the ayer, the propertie of him is, that whoe soe taketh the harte of him & wrappeth it in hony, & then as soone as he maye swallowe it & drincketh the milke of a white cowe or red, knowe that it maketh a man saye things to come, & whoe that cutteth of the necke therof where a cocke croweth not neither maye be hearde, neither the voices of a hounde neither where wheate is sowen, & when he cutteth of the neck lett him call devills & let him beare with him the halfe deale of the blood & with the other halfe annointe him selfe & ever more one of the devills shall goe with him, viz he whome he calleth & he shall tell him manie thinges etc.

To subdue spirits

Ciconia a storcke, whoe that sleieth him in the daye of Lunae & take the blood of the harte of & annointe him self therwith, & eateth the flesh with fenell seed cardamom & Gariofoli, & suffumigateth him selfe with good odours as thur Masticke & Cinamon with such, others, he shall have grace of inchauntinge, of coniuringe & constrayninge spirits of the ayere etc.

[jupiter][51]-------------------------

Note that they that suffumigate observe or ought to doo 7 thinges, for soe salomon saied the hermites did, & attayned to their desire.

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49 In marg.:+.

50 In marg: 0.

51 In margin is the circled + glyph.

1 They used abstinence or fasted.

2 They washed & clensed them selves.

3 They did Almes.

4 They slwe & cast blood into the fier.

5 They praye moch in howers i.e. tymes in the daye & tymes in the night.

6 They made fumigation with good thinges & well smellinge ut supra & therby attained to their peticions, by the commaundement of the creator.

7 They slwe & burned all.

Suffumigatinge

The manner of the suffumigatinge a mans sealph it ought to be made in 7 manners i.e. towards the East, West, North, & South, towards Heaven above, & towards the Earth beneath, & the 7th tyme all aboute & ever more as ofte as anie man doth is lett him adresse his minde unto God & praye & he maye have his will fulfilled .

Dicamus nunc suffumiga 4 partum mundi, & of the 4 elements, for the parte of the East & the fyer serveth *ambra, muscus, & alba cera* i.e. with waxe for the parte of the south & the earth *Algalia almea & Tiriaca*, for the parte of the Weste & the ayre, *Balsamus camphora & olium olivarum*, for the [parte of the] North & the water, *lignum aloes nux, muscata* & maces. ~ ~

The[52] maister that worcketh must purifie himselfe by 7 daies before he worcke, he muste wash him selfe, he must eat nothinge of theafte, neither of raven, neither of evill party neither anie thinge uncleane, neither that as is fallen to death, neither of any beaste of 4 feete, nor of none other, & he must eschewe from evill malice & falshood, he must not drincke wine nor eate fishes nor any thinge with bloode goeth fro, he must not joine to a woman to pollute him self, nor menstrate, nor enter into an house where is a dead man, nor goe to the grave of a dead man, nor by him that suffereth & the lawe hath condemned. Avoid pride, be cleane, continewe in prayer, keep thy tonge from slaunderinge lyenge & swearinge, fast truely keepe thy bed warely & avoid sinne, light thy house with prayer, praies ye Aungells, doe almes, remember the needy, & forget not the worcks of mercy & be not joyned to evill men, cloath thy self with cleane clothes, trust in God, be faithfull have a good hope, & use apellacion in all necessities to the Creator, & noe doubt but thou shalt obtaine that by peticione thou desirest.

Whoe that by **Semoferas** will doe anie thinge must obserue 7 thinges. firste meeknes, Truthe, patience, Abstinence, Trust, Charitie, & mercye.

[59]

Semoferas:[53]

Here followeth the Names of Semoferas which God gave to Adame in paradize, in which be 4 letters compared & likened to the 4 partes of the world, to the 4 Elements, to the 4 complexions, & to the 4 Natures of beastes, & these be they.

[figure, Hebrew letters .I.HIHHIHI]

These letters must be named piteousli devoutly and meekly.

Salomon sayeth that there be seaven Semoferas.

52 In marg: 16.

53 In left marg: “+”; in right marg: “27”.

1 The first, when Adam spake with the Creator in Paradise.

2 The second, when Adam spake with the Aungells.

3 The third, when Adam spake with the devills.

4 The fourth, when Adam spake with men, fowels, fishes, reptiles, & wild beasts.

5 The fift, when he spake with seeds, hearebs, trees, & growinge things upon Earth.

6 The sixt, when Adam spake with windes, & the [four][54] elements.

7 The seaventh, when Adam spake with the [sun] the [moon] the [star]s. by this Semoferas Adam did whatever he would, which Semoferas was given ^unto^ him when the Creator inspired grace into him.

1 *Primum semoferas est qum Creator Adam formauit Et posuit eum in Paradiso*, [figure, corrupt Hebrew, perhaps Beth-Gimel-Gimel-Gimel]: is as mutch to saye as Yana, in greate necessitye whoe that meekly & devoutly calleth upon this name, noe doubt but he shall have grace & helpe.

2 *Secundum Semoferas est qum Adam loqutus fuit* with the Angell which brought unto him these letters [figure, corrupt Hebrew] i.e. Yseraye. This name thou shalt name when thou wilt speake with the Angels, & without doubt it shall availe thee much in thy worcke.

3 *Tertium Semoferas est cum loqutus [*locutus] cum Demonibus*, & with dead Men, which to every of his questions, sufficiently aunswered, vz Adona[y] Sabaoth, Adonay, Cados, Addona[y] Am[i]ora. These thou shalt name when thou wilt gather together winds divells or Sprites.

4 *Quartum Semoferas est cum Animalia et spirit<ib>us, Et quod[quod]* with this Semoforas Adam bound & loosed spirrites, beastes, foules, & fishes etc. Langume, Lamazirin, Leuagelayn, Lagri, Lanagala, Lematozim, Layfyalafyn. When thou wilt binde or loose thou shalt name these.

5 *Quintum Semoferas est quando Animalia et quod[quod]* the 5th is when, he named the 7 natures, with which he bound hearbes seeds, and trees Liaham, Lialgana, Liafar, Vialurab, Lelara, Lebaron, Laasalilas, etc.

6 *Sextum Semoferas*, is of greate vertue & power i.e. Letamynyn, Letaglogen, Letafyryn, Babaganarityn, Letarimitim, Letagelogrim, Letafatazin. Thes names thou shalt name when thou wilt that the Elements or winds shalbe helpinge unto thee, etc.

Septimus semoferas est magnum virtutem, for they be names of the Creator which ought to be named in each thinge and in every worcke, Elyaon, Yaena, Adonay, Cados, Ebreel, Eloy, Ela, Egiel, Ayom, Sath, Adon, Sulela, Eloym, delyom, Yacy, Elym, Delis, Yacy, Zazael, Paliel, Man, Myel, Euola, Dilatan, Saday, Alma, Papyn, Saena, Alym, Catinal, Uza, Yarast, Calphi, Calsas, Safna, Nycam, Saday, Aglataon, Sya, Emanuell, Joth, Zalaph, Om, Via, Thau, Domyfrael, Muel, Lalialens, alla, phenor, Aglata, Tiel, Piel, Patriceion, Cepheron, Baryon, Yael. These thou shalt name every tyme when thou worckest upon the 4 Elements & what ever thou wilt doe by theme, it shalbe done, etc.

[60]

Moyses Semoforas

Incipit Semoferas quod Dominus dedit Moysy, & it is devided into 7 chapiters of which the first

[54] So *Razielis*. There is a space in the ms, presumably to switch to red ink.

is.

l When Moyses ascended the hill and spake with the flame that environed the bush & the bush burned not nor was not consumed.

2 The second, when he spake with God in the hill.

3 The third, when he devided the Red Sea etc.

4 The fourth, when the yarde was turned ^in^to a serpent.

5 The fifft are the Names which were written in the forehead of Aaron.

6 The sixt when he made the brasen serpent, & the calphe & when he smote the Egiptians with plagues.

7 The seaventh when he rayned Manna in the desarte,& drue out water forth of the roche, & lead the children of Israell from captivitie.

Caput primum

Maya, Afi, Zye, yarimye, Vue, Bace, Sare, Buire, maa, yasome, roy, Lyly, Leoy, Yly, Yre, Cy, Loy, zolye, Lee or see, Loace Cadeloy, Vle, Meharamehy, ry, hy, fossa, tu, Nimi, Sehie, nice, yelo, habe, vele, hele, ede, qu^i^go, ramye, habe these name devoutly etc.

Caput secundum

Abguicam, Loaraceram, Naodicras, Pecarcecay, Acaptena, Yeger, Podayg, Saccocicum. these be the names with God sayed to Moyses when he ascended the hill & spake with him, these be the names with whiche the Temple of Bozale was founded. These be the names of the prophets, wherwith the Aungells sealed the [+4] partes of the world by these are many miracles to be done, but they must be named chaste & cleane.

Caput Tertium.

Eva, Elaye, syec, helame, Macie, Lehahu, Lelahu, Aliale, Cure, Azaye, Boene, hyeola, ysale, Mabecha, Avayha, Ye, Ye, Malece, Amare, Loena, quleye, Lyeneno, leyane, habana, nechee, hycers.

Caput quartum.

Micracon, Indy Xeddem, Peddem, roexi, saconits, patrint, piston, ycymor, hygaron, ygnyron, Temgaron, Mycon, Micondasnos, Castas, Laceas, Astas, yecan, Cina, Tabluist, Tablanac, Zacuss. these names when thou wilt have thy question fulfilled.

Caput quintum.

These names were written unto the people, of Aron: When he spake with the Creator, Saday, hayleos, loez, Elacy, Citonii, hazyhaya, yeynimese[y], Accida, bacuc huadonemi, eya, hiebu, ven, vaha, oyaha, eye, eye, ha, hia, haya, zahia, hahya Eyey, yaia, El, Ebehel, va, va, va. keep well these names for they be of great vertue, & by them thou maiest atchieve what thou demaundest of the Creator.

Caput sextum.

Yana, Yane, Sya, Abibhu, Vanohia accenol, Tivgas, Yena, Eloym, Ya, vehu, yane, hayya, vehu,

Ahyaenia. with these names thou shalt destroye evills, & all enchauntments, but presume not to name them vainly.

Caput septem.

Saday, Saniora, Ebon, Pheneton, Eloy, Eneyobcel, Messias, Jahe, Yana, or Eol[yen].by these thou shalt doe many mervailes, & if thou be in any Anguishe name these names, & noe doubt but thou shalt feele their vertue. the[n] saye, these names, before rehearsed beinge named, *Deus viue verax magne fortis potens pie sancte munde, omni bonitate plene, benedicte domine benedictum nomen tuum, tu completur nostram, compleas questionem, tu factor, fac nos ad finem nostri operis, elargum, tu s[ancte] et miserationis, nobis miserere nomen tuum Yesaraye sit per verbum benedictum* Amen. God quicke very greate stronge mighty meeke holy cleane full of all goodnes, blessed Lorde, be thy name, thou fullfiller fulfill our question thou Maker, make us to come to the end of our worcke, thou holy & mercifull, ha[ve] mercie one us thy name Yesarie be it blessed by words. Amen. Jesaraye is as moch to saye, as God without beginninge & without endinge. Angila, is the name of a prophet, & properly written in gold, & whoesoe ever beareth it upon himself shall not duringe the tyme he beareth it, nead to feare sodden death.

[jupiter]------------------------

4 greate names.

These 4 names of God are of greate vertue, for prophets were wonte to beare them written in pretious stones. Joac + Jona + Eloy + Yena + & whoe soe beareth them written in virgine parchment in letters of gold shall not lacke lyvinge, cloathinge not worshipe, soe longe as he beareth them upon hime

[61]

A name to get victorie

These be the names with which Josue made the [sun] to stand still in his place against his proper nature, wherby he overcame the gabionites & 34 kings, **Bachionodo balizlior**.

This name geveth vengaunce of enemies, & whoe soe beareth it with him A prisone maye not hold him, neither in battell he maye not be overcome of any Man.

to remove wrath & sorrowe

This name hacedion or hachedion, removeth wrath & sorrowe, & encreaseth gladnes & love.

For victorie.

This name, Mephemyphaton + whoesoe beareth upon him shall not easely be overcome.

Thes be 7 highe great names & vertuous, which name when thou wilt aske any thinge & thou shalt obtaine, but choose good tymes & howers.

Comiceron. Sedalay. Tohomos. Zofyn. Agata. Bycol. Ycos.

}

Soli deo honor et gloria

}

Hyeyady. Aneyym. Valayeyl. Selaleyl. Maynaceel. Vassaliel,

}

On. Jesus.Christus. α et ω El.

Ely. Eloy. Eloye. Elyon.

}

Onoytheon Stimulamaton. Alzaphares. Tetragramaton. Elioram. Egirion, Istion. Orchona. Usiormis. vel Usior, ormis

}

Onelabiasin. Noyin. Messias. Sother.

}

Emanuell. Sabaoth. Adonay. Egge.

}

Ya. Ya. Ye. Ye. Joth. Theos.

}

Yayn. Deg. Eloye. On.

}

Alpha. et Omega. Principium. Finis.

}

The consecracion of the ringe.

Hoccindinos + Osytheon + Stimulamaton + Elioram + Messias + Sother + Emanuel + Sabaoth + Adonay + Panthater + Primellus + Grabaton + per hec sanctissima et alia nomina que non licet nominare, te suppliciter expostulo ut presente Annulo qui sapientissimus Salomon instituit et quo in suis experimentis usus et super omnia demonia et malignos spiritus virtutem efficaciter obtineat et eos ad libitum suum per huius Anuli virtutem exorcizator constringat eaque in omnibus experimentis suis que sotiis salus sit et protectio per te deum qui omnium es refugium et virtus, gloria et potestas per eterna scta [*saecula] Amen.

post hac dicantur phalmisti levamini occulos. Laudate pueri deprofundis.

Hoc ante per tres dies fiat antiquam commedas et abstineas ab omni Imundicia, et pone super altare donec tres misse celebrentur, et tunc Anulus loco mundo et odirifero [*odorifero] ref'vetur maxime namque virtutis esse probatur, non solie ad i idea operationem, sed etiam predictis omnibus necessitatibus convenire minime dubitamus, et hoc de Anuli consecrationes, sufficiant. Finis.

dayes most expedient to worcke any marveiles one.[55]

[figure: a simple double circle in brown or red ink.]

1 The 1 daye of the moneth is good to beginne all manner of thinges.

2 The 2 for hate & Enchauntment against Enemies.

3 The 3 is right naught

4 The 4 To inchaunt & coniure wicked sprites.

5 The 5 To goe invissible, & enchaunte against enemies.

6 The 6 for thefte & knowledge of hidden goodes.

7 The 7 Naught.

8 The 8 for love of virgines.

[55] In left marg is the “w-“ glyph; in right marg: “37. 38.”

9 The 9 Naught.
10 The 10 Naught.
11 The 11 At the after Noone to enchaunte.
12 The 12 for thefte.
13 The 13 for love.
14 The 14 To goe invisible.
15 The 15 Naught.
16 The 16 for discorde.
17 The 17 for love of woemen.
18 The 18 for the thefte.
19 The 19 for hate.
20 The 20 Naught.
21 The 21 To goe Invissible.
22 The 22 for love.
23 The 23 for discorde.
24 The 24 Naught.
25 The 25 for enchauntments.
26 The 26 both for love.
27 The 27 ".
28 The 28 both naught for love.
29 The 29 ".
30 The 30 Against Enemies.
31 The 31 *Idem cum principio. deo semper et ubique gloria, laus et honor*

[62]

A malediction for the fier

Coniuro te ignis per illum qui orbem contremere facit quatinus spiritum illum N callefacias et comburas ita quod in sup persona sentiat eternaliter fiat fiat fiat.

Maledictus[56] et blasphematus sis perpetualiter et in pena eternaliter, et nulla requies sit in te in aliqua hora nec die nec nocte, si statim non eris obediens verbis, que diciuntur [*dicentur] de illo, qui tremere facit orbem, et per hac nomina istorum nominum, quibus omnibus creatura humilliter obedit, et pavore, ac timore, omnis eorum creature contremiscit, et in eis tonitr[u]na, et fulgura, sunt creata, que te et tuo subditos destruant: que sunt hac + Adepleniton + Perasac + patir + ffome + lameth + mem + memene + sameth + ay + ey + ffy + Asade + Costin + vod + per ista nomina te N. maledicimus et privamus ab omnibus graciis et habitibur [*habitabatur] et priorum virtutem in stagnum Ignis et sulphuris, ut hostem in profundum abissi, te religamus eternaliter nunc et in eternum, sic fiat sic fia[t].

56 In margin in pencil: also page 108.

if he come, *rescribe nomen ipsius et fac ignem fragrancie et odorissime odoriferis speciebus*.

This is to be done si spiritus rebelles fuerit contra exorcizator et nollet venire tunc scribantur nomina eorum in carta, et vituperantur de luto et accendatur Ignis de sulphure, pice, cornu, assefetida, et aliis rebus fetentibus dicens ut supra dict

Alia pro ignem pro 4or Regis.

Coniuro te ignis et exorciso te illum qui orbem contremere facias, & by him whose presence made the infernall powers to tremble & quake, that thou o fier & Aungel of the most highe God be nowe & frome henceforth & that for ever maledicted & accursed, & in as mutch as in thee lyeth, greeve torment, wast & burne these names of these obstinate spirits, stubburne & unbeleeving kings & wicked mates of that greate & unhappie prince Lucipher i.e. Oriens, Amaymon, Paymon, et Egyne soe that as thou o fier doth grieve & vexe theire names etc soe their proper shapes & formes moste accursed maye be afflicted & that moste acerbitely in the bottomles pitt, deape dongeon, & odius stinckinge lake, which continuallie, & that without ceassinge, leaveth not of to burne with unquenchable fier, mixt with sulphur pitch & other matter encreasers of those flashinge flames,being Just & dwe plagues of God ordeined, & for their merits & desartes, i.e. Oriens Paymon, Amaymon and Egione, moste justlie provided, o fier the father curse thee, the sonne curse thee the holy ghoste curse thee, all Augells curse thee, Archangels, cherubins, seraphins, powers, potestates, principates, & dominations curse thee, all holy patriarckes, prophets, Apostles, Martires Confessors & virgins, curse thee, o fier all the powers of heaven & Electes of God curse thee, ~~The~~ & I nowe by the license of God curse thee, by the license cominations of threates & Indignationes of God curse thee & I nowe by the power & authoritie of Aaron, the greate priest of God of my own priesthoode, & by the vertue of all priests, that have bene, nowe are, & hereafter shalbe in the Churche of God, heare & in all places, in all tymes & in all ages nowe & for ever curse thee, The curse which fell upon Cayne, the whole world & Judas, curse thee, all benedictions & blessings of God the father, etc curse thee & curse thee againe, & make thee of such power, that thou mayest persecute vex wast burne, torment scald scorch & continually burne the names of those rebellious & wicked sprits that they maye be urged ther by to come, to rune & to appeale to me, for ayed & helpe requiringe to be released of their unspeakable anguishe, sorrowe, & unspeakable punishment & hellish torment & torters, & that by the power & vertue of our Lord Jesu Christ, who is *via sine devio, veritas sine nubulo, et vita sine termino, cui laus est et potestas honor virtus et gratiarum actio, gloria et victoria, qui vivet e[t] regnat, et imperat in Trinitate perfecta gloriosus deus per infinita secculorum seccula Amen. fiat, fiat*.[57]

Cum pena infligitur.[58]

O N convertate deus in infernum psalm. 9 verse 18. pluat deus super te laqueos ignis sulphur et procellas O N verberet te deus virga ferrea et tanquam vas figuli confringat O N confundat te deus, veniat Mors super te et descendas in infernum vriens, deducat te deus in puteum interibus [*interitus], Confringat deus caput tuum, et verticem capilli tui [+perambulantium] in delictis, tuis, obsturentur occuli tui Ne videas et dorsuntum [*dorsum tuum] in curvetur semper, Effundat deus super te Iram suam et furor eis te comprehendat, percutiat [*percutiet] te deus et persequatur te, et super dolorem vulnerum tuorum addat Avertat te deus retrorsum et erubescas, ponat te deus ut rotam

---

[57] There is a "+" in left marg.

[58] Compare p. 161. In marg. in brown ink: "4o – o".

et ut scipulam ante faciem venti, sicut ignis qui comburit silvam, et sicut flamma comburiens montes, persequatur te deus in tempestate sua et in ira sua turbet te, Impleat deus faciem tuam ignominia ut obedias nomini illius o N conturbat te ut pe[reas] in seculum seculi. Transeat te in ira domini, et terroris eius te conturbent, visitet te deus in virga iniquitates tuas, et in verberibus peccatta tua, Ira dei exardescat [in] te tanquam ignis. Ignis ante deum, procedat, et in circuitu inflammet te, cadant super te carbones in ignem deiiciare, in miseriis non subsistas.

[63]

A suffumigation that Reioiseth spirites.

Amber Lignum aloes Costus Muske Crocus bloud of a lapwinge.

Thimiamate.

}

These be meat drincke & gladnes to the spirits of the ayer & gathereth them together & urgeth them to apeare, as saieth hermes.

}

Thiamana grecum,Mastike Sandalus,Galbanum.Muscha lazerat Mirrha and Amber

}

These ffumigations be collectors of spirrits & placators of them....

Thus Evermore reignethe these plannets[59]

[saturn][capricorn][aquarius] first Saturne.[jupiter][sagittarius][pisces] Then Jupiter.[mars][aries][scorpio] Then Mars.[sun][leo] Then the Sone[venus][taurus][libra] Then Venus.[mercury][virgo][gemini] Then Mercurie[moon][cancer] Then Luna.

[figure to right of the above]

[saturn] Saturne, is lorde one Saturdaye[jupiter] Jupiter is lorde one thursdaye[mars] Mars is lorde one Twesdaye[sun] Soll, is lorde one Sonday

}

[saturn] [jupiter][mars][sun] et [mercury]

}

59 In left marg is anchor glyph; in right marg: 42.

are Masculine i.e. Mankinde

}

[venus] Venus, is lorde one friday[mercurie] Mercurie, is lord one wendsdaye[moon] Luna, is lorde one Mondaye.

[venus][moon]

}

are ffeminine, i.e. womankinde.

[Column 1]

[saturn][mars][moon] } Are evill planets } [Column 2]

[jupiter][sun][venus] } Are good planets } [Column 3][mercury]} is chaungable i.e. indifferent viz good with them that be good & evill with them that be evill.

[End of table]

[saturn] is cause of dearth, death & peace.

[jupiter] is cause of longe peace, rest & vertuous livinge.

[mars] is cause of drienes, debate & warre.

[sun] is cause of lyfe health & waxinge.

[venus] is cause of lusti love & lecherye.

[mercury] is cause of moch speache marchandise & sleight

[moon] is cause of moistnes, greate waters, & violen[t] fluds

[64]

[saturn] The highest & slowest in proper motion, cold, drye & pale, like unto lead coloure requiring 30 yeeres to end his course.

[jupiter] Jupiter is next under [jupiter], Temperate fayere & brighte, his course is performed in 12 yeeres

[mars] Mars is hot & drie of fiery coloure, & in 2 yeeres endeth his course.

[sun] The [sun] is placed in the middle of all planets, moste cleere & bright, the well of pure light, every yeere finishinge his course.

[venus] Is next to the [sun], cold & moiste, & cleare, yea more brighter then [jupiter], hir course is like unto the [sun], never above 48 degrees from the [sun] called the morninge [star] when shee goeth before the [sun] comminge after the [sun] shee is named the eveninge [star]

[mercury] Is next under [venus] somewhat shininge, but not very bright never above 29 de grees from the [sun] his course is like to [venus] or to the [sun] motion.

[moon] The [moon] goeth aboute within 30ti dayes.

ffor more playnenes of that which is opened nowe shall followe a figure by the which ye maye

perceave howe the orbe of the one planet compasseth the other alsoe howe these planets are placed in heaven, yea which planet is highest from the earth, & which is neerest unto us.

[figure: The first Mover / The christalline heaven / The Starry firmament / Saturne / Iupiter / Mars / Sune / Venus / Mercury / Moone [moon] [mercury] [venus] [sun] [mars] [jupiter] [saturn] [star]]

These 7 plannetts are 7 plannets moveable stares, The 12 signes take greate power & might of theme, & as some affirme the planets of the 12 signes, soe that the plannets be to the signes as the soule is to the bodye, & the signes to the plannets as the body to the soule, for like as the bodye maye doe naught without the soule, noe more maye a signe without the 7 planets.

[figure, jupiter glyph]

[65]

Here followeth A Table of everie thinge of everye spheere by him selfe.

To knowe yf A man or woman be sicke whether he or shee shall lyve or dye

1 In the 3 sphere is contayned 3 thinges the 1 to knowe if a woman be with childe & whether it be a man or a woman ^

2[60] the second treatise of the same, and also if two menffight whether of them shall have the victorye.

The 2 to knowe who shall dye first of a man or his wiffe.

The 3 if a man be blinde, to knowe in which eye it is although you never sawe it

4 To knowe under what signe or planet anie man is borne.

5 To knowe whether a man shall speed in his journey or noe.

6 To knowe of lyfe or death, if any man be sicke, to knowe whoe shall dye first of man or his wiffe, to knowe if one lye or not, to knowe whether a man shall come or goe saffe to any place, to knowe if one studieth ^if^ one take <one take> a benefice, alsoe if too pleade at the barre in the lawe whoe shall overcome.

7 To knowe if a servant be rune awaie, whether he shall come againe or noe, alsoe if one be sicke, whether he shall recover, alsoe if one shall have good fortune in playe or gaminge.

[in marg:] [..]ence whether / [..] shall spede / [..] or no ^

First take the letters of his name that is sicke, & the nomber that goeth by the letters in his name by the speare followinge & make therof a some & of the age of the [moon] howe old shee is, & the nomber of that daye that he sicned one & put all the somes together, & of the some take out 30 as ofte as you maye & if you finde the remaynder in the midle circle above he shall shortly amend: if you finde it in the right side he shall longe languishe in it, but in the lefte side speedy amendment commeth, soe in like manner the contrarie <the contrarie> holdeth in the neither parte if it be found there. The figure followeth

Deo semper et ubique gloria \\\\

[figure]

[66]

An Ensample of the sphere followinge howe you shall worcke & with all other as with this: if

60 In marg.

there be a man or woman fallen into sicknes, loke what daye he sickened therof, & take that daye as it standes in the sphere, & the nomber of the age of the [moon] on the same daye & the nomber of the signe in which the [moon] is in at the same tyme & the nomber of the letters of his proper name, & put them all together, & then devide them by 30 & looke the remayner in the sphere, & if you find it in the over parte of the sphere, he shall live longe, but & if in the nether parte he shall dye, like wise doe by champions that shall fight.

Deo semper et ubique gloria

[figure]

...The 12 signes showld stande in the figure.

[67]

To make a theeffe not to depart out of the place where he wold steale. 56.[61]

In the name of the father & of the sonne & of the holy ghost Amen. This place I besett within & without, & all the place round about if there come anie theefe to fetch goods awaye, sett the holy place before & behinde them, of the right side & lefte side & rounde about them, & cause them to tarry till I hither againe come, by Marcke, Mathwe, Luke, & John, these, as fast binde you one to one as ever. S[an]cte Bartholmew bound the devill with the heares of his heade. Thñ so still as he stoode, soe still stand these in & by the vertue of the blessed & holie Trinitie, & that untill I againe come & bidd them begone & saye *3 pater noster 3 Aves, 3 credo. In nomine patris et filii et spiritus sancti. Amen.*

Circulus huius operentur.

[figure]

The names of the 7 sisters of the fayries,

Lillia (1), Restillia (2), Faca (3), Folla (4), Africa (5), Julia (6), Juliana (7)

Here beginneth the most true & prophitable Experiment for to make a theefe to come againe with that which he hath stolen, at the will of the Maister.[62]

There be 4 kinges rayninge in 4 divers partes of the world, that is to saye East, West, North, & South, under which 4 kinges be 4 spirites as it were Bishopes the power of the saied 4 kings etc are in the 4 Elements viz Ayer, Fier, Water, & Earth et, these spirites have power to bringe againe the theefe with his stollen goods, whither soe ever the Maister will have him, at the readinge of this experiment.

Thou must one the mondaye at the waxinge of the [moon], or one the wensdaye goe & be cleane shriven, even as cleane (I meane as thou shouldest presently dye, & then before the [sun] arise goe & heare a masse of the holy ghost, & then goe into a seecret place into a woode where noe man usseth to come & make a plate of leade, In manner of this forme, which after inshueth, & write in the middes this name **Satan**, then write rounde aboute aboue this manner **Satan** the goodes stollen,

[61] At top of the page is “6” and the circled “+” glyph.

[62] In marg: This exp. is also in the ould parchment booke.

the name of the owner, man or woman, & what ever it be that is stollen, gold silver or cattell etc.

Then make 4 divers plates each by himselfe, & write the name of the spirit, & his signe by him, the name Teltrion in the East the name Spyrion in the West the name Boytheon in the South, & the name Mayeryon in the North & then sett the greate plate between them all 4 with the names of Satan, & the stollen goods by him, & the owner of the goods, & then a little waye asyed make a rounde circle & stand therin & saye this coniuration.

[68]

O vos spiritus Theltrion, Speryon, Boytheon, et Mayeryon, vel Maorys, quorum nomina sunt hic scripta, Coniuro et exorciso vos spiritus per deum verum per deum sanctum et per omnia sancta nomina domini nostri Iesu Christi, quibus patriarchae et prophetae eum invocaverint et ipse iuvabat eos, et per excellentissime nomen dei + Tetragrammaton + et per omnia que de deo dicta sunt, et dici possunt, et per virtutem omnium sanctorum et sanctarum, et per dissipulorum et Innocentes, et Martiros, et novem ordines Angelorum et per Angelos et Archangelos dei, et per Thronos atque Maiestates, principatus virtutes et potestates, et per Cherubine et Seraphine, et per omnes spirituum ordines, et per prophetas [et] per patriarchas, et per apostolos et per Evangelistas et dissipulos et Innocentes et per Martyros et confessores, et per Monachos, et per heremites, et per omnes virgines, et per omnes viduas, et per omnes sanctos et sanctas dei, et per vicinos, per Caelum et Terram per Solem et Lunam et Stellas Caeli, et per undas Maris, ut ubicumque Citis vel in aqua, vell in ignem vel in aere, vel in terra conveniatis in unum locum, in quo illi latrones, et illos reduxeritis, et reducere faciatis, cum tali re N et N et ut deliberantur in tali loco N, et taly tempore N.

Coniuro vos spiritus Teltryon in Oriente, Speryon in Occidente Boetherion in Meridie, et Mayeryon in attentrionale [*septentrionale!], Coniuro vos per Regem vestros ut mihi obediatis et voluntatem et desiderium meum impleatis, sine lesione corporis vel anima mea, vell illius vel illorum per omnia sancta nomina domini nostri Jesu Christi Mess[i]as + Sother + Emanuell + Sabaoth + Adonay + et Helyon + Ananizapta + Elyzar + et coniuro vos per predicta nomina sacra dei, ut non requiescatis in 4or Elementis, hoc est nec in igne nec in aqua, nec in Aere, nec in Terra, donec illos vell illum, cum talibus rebus, et tali die et hora, et tali in loco reduxeritis per virtutem omnium celestium, terrestrium, et inferrorum, et in ignem eternum vos mitti, vos Iubeo, et in catenis igneis, donec impleatis per vera signa, et caracteres, et per **Satan**, cui debetis obedire, et per omnia mundi elementa et per earum virtutes, vel per 4or mundi plagas, et per **Luciferem** inferni potestatem, et per omnes herbas, et arbores Lapides que preciosos, per vincula Salamonis, et per omnia Caelestia, Terrestria, Infernalia,

& if thy worcke come not to effect at the daye & hower, burye all thy plates in the earth untill it come againe, & truely thou shalt not faile, but have it againe within shorte space after.

hic est circulus experimenti.

[figure]

[69]

hec est figura huius experementi predicti[63]

[figure]

God send thee to thy end both health & wish at will that I thy fai[th]full frend may see thee prosper still.

Of all good thinges the world brings forth, A faithfull frind is thinge most worth.

63 In right marg: 57.

Yet I live in hope to wynne our ladies grace, To speake for mercye to hir lorde, when shee shalbe in place

in utraque fortuna fidelis

The erth pos effilhnon (?) that I pase for but one.

[70]

To be sayed *Ante Invocationem*.

O lord Jesus Christ kinge of glory, God of all celestiall vertues, holy father, & marvelouse disposer of all thinges, which from God the father camest humaine into the world, that thou wooldest loose the world from sinne, & shew unto man true Judgments, which without beginninge & without endinge arte one God & true to remaine α et ω the first & the last, the beginninge & the endinge, which of the blessed virgine Mary hast willed to be borne, in whose sight all thinge vissible & invissible, by whose presence the Eyes doe behold, & from whom noe seecret is hide & unto whome every harte is open, to whome everye soule doe confesse it selffe & every tonge doe speake, to whome all thinges dowbtfull unknowen & hide, is manifest & certayne, of whose unspeakable sweetnes the heavens & the earth be full, to whome all seecrets heavenly earthly & infernall be knowen, I do beseech thee heare me & help me, & be unto me meeke & mercifull in this present worcke, & for the love, & merytt of thy bitter death & passion voutch safe of thy greate mercy & unspeakable power, to be my protector, shield & defendor against the mallice illusiones, & craftye assalts of all uncleane & wicked spirrits, soe that at noe tyme they maye have power to hurte or harme me, & graunte alsoe most benigne & mercifull Jesu that N a spirrit of greate power maye through thy omnipotent might, discend by the beames of heavenly light unto me thy poore servaunte N & that he by the callinge of thy holy name may by perfect demonstration revele & shewe unto mee N all thinges that I shall demaunde or aske of him & to fullfill my desier, This graunte O mercifull God for the bowells of thy mercy sake, for thou arte our God whose power is unspeakable, whose kingdome is ever lastinge, & of all creatures glorified world without end. Amen.

To be sayed at the beginninge & endinge of every worcke.[64]

O The most hye & the verie true God, the greate & mercifull God of exceedinge moch might, O holy holy holy pure & replenished with all goodnes O God blessed art thou & blessed be thy holy name, for thou my God art he which art the fullfiller of this my prayer & of all my desires, o thou my Lord & God, nowe suffere me to have this my desiere to be accomplished & fullfillied & that nowe through thy mercifull goodnes, to me N nowe & for ever sobeit, & thou my L[ord] God in Trinitie & that through thy moste holy Name + **Tetragrammaton** + [Hebrew: yod-he-vau-he] **Agla** + **Saday** + **haley** + **Kes** + **El** + **Amye** + **Semy** + **hasy** + **hayn** + **yenmissye Sacodere** + **barew** + **Adanahew** + **Eya** + **hey** + **hew** + **hew** + **va** + **ha** + **Eye** + **Eye** + **Eye** + **ya** + **ya** + **ya** + **Ebel** + **El** + **El** + **Ahey** + **A** + **ha** +**A** + **hue** + **Ahue** + **Ahue** + **Ahue** + **va** + **va** + **va** + **vadua** + **ylaye** + **Alenda** + **Le** + **Ane** + **hy** + **he** + **ha** + **ysale** + **ne** + **he** + **ha** + **Araya** + **Acamine** + **leena** + **quiloso** + **lyeneno** + **pheale** + **neale** + **ye** + **ye** + **malahe** + **huana** + **Nethe** + **heyrete** + **hasyonada** + **Balysany** + **Methe** + **pheniphatoll** + **comythomo** + **sedalaye** + **Thro** + **Thro** + **Thro** + **homos** + **zepny** + **Aglatha** + **Byell** + **Ioell** + **Sacomith** + **paconith** + **pyfam** + **ytomor** + **hygarom** + **ynquiron** + **cengaron** + **myron** + **mycon** + **Dasnot** + **Cassas** + **Iatas** + **yeton** + **eya** + **Rabba** + **Rab** + **Raba** + **man** + **Sarus** + **Eyesarey** + **Agla** + **yana** + **Maysay** + **Sye** + **sere** + **Myge** + **Mehatae** + **Sare** + **Maasame** + **evana** + **Ate** + **Dacye** + **byne** + **Rahew** + **yabe** + **Astrolye . l . roe** + **saye** + **Gole** +

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[64] In right marg: 59.

Maha + samoer + Bybyloey + ybyyre + Lylay + Raby + lee + velsee + leace + cade + lethe + [by + yre + tylay + Raby + lee + vel + see + leace +Cade + lethe +][65] lyhele + meamare + tyrya + hyse + Saquiel + Mum + seymee + yele + habe + l[66] hele + Amye + hara + eyesserye + [Agios + Iskiros + Athanatos + Agla + On + Tetragrammaton + Jehova +] O Thou my God, & by thee, & by all these, holy, fearfull & honorable names, beinge full of all honor & glorie & praise suffer me nowe to bringe to good end & effect is my bold enterpries & attempte, O Tetragrammaton + O Agla + pater kyrie + Adonay + O thou the Creator redeamer Saviour & sanctifier of me N & alsoe of all creatures O thou + El + & Eloye + of Incomprehensible maiestie, Nowe for sake me not, poore sinefull wretch that I ame, now ne yet in the Tyme, of my necessitie, although that I am gylty in the faieth over (?) my doeinges, oh yet I aske mercy & forgivenes of thee Jesus Christ, & here I desiere thee my God to be my helpe, & comfforte, & the very God that heareth me in generall, as well in words as cogitations & thoughts, O God of Abraham, O God of Isaacke, O God of Jacob, O thou my greate & mighty God, nowe hast thee to helpe mee, O thou my God, the which diddest deliver Daniell out of the den of lyons, & the 3 children Sidracke Misack & Abednago out of the burninge furnace, o thou my God the which diddest redeeme Susanna & that from the false accusation of the <of the> greate cryeme, & shamefull sklander, o thou my God that diddest defend Tobye from his enemies O thou my God deliver me N from the greate burden of my sines, & from all my enemies, & from all evill misfortunes, o thou my greate & lyvinge God I N nowe desire thee most hartely to geve me power & strenght over this spirit N. & over all spirits & [71] That I maye overcome this spirit N. subdwe him & bringe him to my obedience, & that nowe forthwith, that he maye obey me, nowe & at all tymes, although it be against his will, & that it maye nowe soe be & that throughe the power of Jesu Christ, O Jesus of Nazareth kinge of Jwes suffer that this spirrit N. maye nowe fulfill my will & petition, & that as neare as he maye, & that this spirit N to come forthwith heare to me to doe my will & mynd, o thou my God in Trinitie, in thee is all my trust, nowe suffer me not to be lead with noe Illusyons of this spirrit nor non others, nor that he etc to hurt me in bodye mind nor soule, O God of Angells, Archangells, Cherubins, Seraphins, principates, Thrones & potestats, Dominacions, & powers, O God of all patriarckes & prophets, O God of the Apostles, Martires, Confessors, Virgines, O God the father O God the sonne O God the holy ghoaste, O God the father of our L. J. C. I N doe call one thee nowe & one thy holy names, & nowe most hartely desier thy benigne & glorious maiestie, that thou my God wilt nowe voutchsafe to graunt me thy helpe & aide against this spirrit N & voutchsaffe to keep me both from hime & all myne enemies & other mischaunces, & that nowe forthwith I maye have this spirit in obedience, & that as thou art the very God in Trinitie, nowe to graunt to me N & that by thy mighty power & vertue & greate strength of Jesus C. of Nazaret, & by thy holye name + Tetragrammaton + & by all the most holy & glorious names of God, & by the speakinge & hearinge of all thy holy & electe names & by Tetragrammaton + by all these & the rest of the holy names of God the father the sone, & the holy ghoste 3 persons & one God in Trinitie, & thou the ruler of all these & of all thinges,the which lyvest & reignest one God in Trinitie for ever & ever, o thou my God send me nowe & graunt me thy blessed helpe, & suffer me here to have this spir[i]t N to appeare heare to me in a faire forme, which by Invocatinge of hyme I shall appointe him, & to fullfill my request & desier, & that through the blessed name of thee the most hye God I desier it, & I desire it for our L. J. C. his sake,[67] soe be it amen, & in the name of the mercyfull God of Israel, & of paradise & of heaven & of earth, & of the seas, & of things beneath the earth, & of all creatures + nowe to be with me N. & with these wordes letters & careckts & with these names & with this my desire or great peticion nowe forth with here to be fullfilled, & that by the sufferance of the greate & everlyvinge God soe be it + In the name + of the father & of the sonne + & of the holy Ghost + 3 persons in Trinitie so be it. Amen.

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[65] Section in [] is found on p. 17 but omitted here.

[66] "l" probable means "vel" (or) here.

[67] In left margin is the w- glyph.

This done to your other busines etc.

Deus unus, Deus Iustus, deus fortis, deus magnus, deus potens, deus sine fine, deus perfectus omnium bonorum, domine Jesu Christe qui de sinu patris in uterum virginalem mirifice descendisti, et cum hominibus in terra apparuisti, qui et beato Johanni pectus tuum dormienti secreta celorum revelasti, et de sanctissimi *pectorum de portare fecisti,* ac secreetis celestibus eum super omnes mortales inspirasti, per spiritum sanctum super Apostolos tuos descendere fecisti, *et eos per uniuersum mundum* in nomine unigenitus filii tui predicare et baptizare voluisti, tu qui hec et multa alia fecisti, habe pacientiam in me et largire mihi in hec vel istud magnum misterium, quod ego infirmus peccator simplex et humilliter te peto quatinus in ~~te~~ virtuta tua et miserecordia, per intercessionem beate gloriose et *i*n timorate virginis Marie Matris Domini nostri Iesu Christi filii tui unigeniti, hoc opus *perducere valeo ad effectum quod* opto, et desiderio *quod tua gratia mihi deducte (?)* facere valeam ut spero et credo firmiter viz, ad co[a]rtandum et cogendum spiritus *nec non benedicere et sanctificare dignare hoc presens opus scriptum ut ista verba verba per totum que ei vell eis convenient ac ei vel eis convenire poterint ut* in nomine patris et filii et spiritus sancti *virtutes quas optinere debeat re (?) optineat, et in se* ad coartandum et cogendum convincere scernere, excitare, constringere, congregare, dispergere, pacificare et ligare, *venire facere et respondere, stare, et recedere, humiliare et obedire solvere et includere, damnare, ac sine spe salvacionis ingravissimis pene infernalibus proiicere* et usque ad diem Iudicii, *a facie huius (?) seculi dampnare* a aeris, igneas aquaticos, terreas, et infernales potestates et omnes spiritus et anime, a celo usque in profundissimum lacum abissi, *mihi inobedientes ac voluntati in de resistentes, nisi obedientes preceptis meis quam docum que mihi placueris, et cum eis opus habuero ac eis* coniurare et convocare, et invocare voluero, et per istud presence scriptum vel ista verba in hoc volumine contenta per te sanctissime + Adonay + in maiestate divina sedens Trinus et unus deus domine dominantium per infinita secularum seccula Amen.

[figure, serpent florish]

[72]

O Glorissim. Regina Angelorum et omnium celorum dominam mundi, et omnium sanctorum, Imperatrix inferni et omnium infernorum, et misericordissima adiutrix donatorum tuorum ad te confugio, adiuva me misericordissima domina quoniam labor meus non sufficit sine te, et quia peccata mea impediunt me, et merita mea non adiuvant ad tam multa et maxima, et incomperabilia dona que desidero et peto sine multis et maximis auxiliis ea optinere non valde unde te in primis in vita gratia Ianua vite exordium salutis humane mater pietatis et misericordie benignissime imploro et in voce in adiutorium meum et auxillium hodie et nunc et in omni tempore ut possim obtinere que nunc desidero si placeat deo, et tibi, expedit Aiee~ [anime?] mee, Amen Amen.

In nomine Domini nostri Jesu Christi, patris et filii et spiritus sancti, Amen. Sancta trinitas inseperabilis unitas, te invoco ut sis solus defencio et protectio corporis mei et anime munc [*nunc] et in perpetuum, per virtutem Sancte + Crucis domini nostri Iesu Christi et passionis et orationes sanctissime Matris tue Marie, et omnium sanctorum sanctarum ut mihi concedas graciam tuam atque pietatem [*potestatem] divina[m] super omnes malignos spiritus ut quoscunque in virtute sanctorum nominu tuorum invocavero sctami [*statim] ex omni parte ad me conveniant et voluntatem meam perfecte impleant non mihi nocentes neque terrorem inferentes, sed potius pie obedientes mihi minissrantes [*ministrantes], et tua divina virtute mandata mea perficiat, per te Iesu Christi cui est laus et honor in secula seculorum Amen.

Then saye sittinge one thy knees as followeth

Deus Deus meus Respice in me, et misere mei et ne abneges mihi quicquid a te petam quod pluribus aliis consesisti [*concessisti] et ne respicias ad universa delicta mea quibus peccaui te

domine non negavi, propter exaudi preces famuli tui N. et presta ut in presenti experimento per virtutem nominum sanctorum tuorum veritatem invenire merear qui vivis et regnas deus per omnia secula seculorum amen.

Everlasting God Creator[68] of all thinges, in whose handes lieth the disposition of all tymes & seasons, qualifie O Lord I doe beseech thee, the inclinacions of thy creatures, i. heaven, earth with all constellacions & planets with such naturall & kindly moderacion, as maye most serve to the optayninge of our purpose & waighty attempt soe that they worck such force in all places that by them the spirit N maye be urged & inforced to obedience & the rather by there powers I maye optaine & have my will & desier, & allsoo that those creatures aforesayed maye serve to the commodities, health, and welfare of all mankinde: soe that wee receive not only our desire & request by waye of peticion of this spirit N but alsoe by them wee maye posesse & have the fruits of the bare earth to our comfortable sustentacion, & therby prompted duely to the honouringe & praysinge of thy holy & reverend name, therfore, mortifie within us O Lord, the old rootes of our native iniquitie, killinge them, as it were, with the winter of cold lust to ensue them: so we the seede of thy grace within us, that wee maye springe up in all goodnes: send us the fervencie of the spirite that wee maye shewe forth ripe & perffit fruites of a lively faith, that when it shalbe thy good pleasure, to appointe thy finall harvest or vintadge, thou wilt voutchsafe to bringe us into thy Joyfull barne, like good & clensed corne, like ripe & proffitt grapes, which is to saye into thy everlastinge kingdome there to rest with thy chosen Abraham + Isaac & Jacob, in all eternitie soe be it Amen

Soli, laus, honor, et gloria.

ffinis.

[73]

Officium de spirittibus

The offices of spirits

There be 4 kinges of the Ayere Orience R[ex] of the east, Paymon R[ex] of the west, Amaymon R[ex] of the southe, & Egine R[ex] of the North.

And there be 3 devills & that in the Arte of Nigromancy: viz **Lucipher, Bellzebub, Satan**.

1 **Lucipher** is the father of all devills, he maye not be called, for he is in the depth of hell, yet by him as by **TantaVvalerion,** other devills may be coniured & bound, for all devills doe reverence & worship this devill **Lucyfer** & that with a kind of maiestie, they doe all obey him, for soe hath God ordeyned & appointed to them.

2 The second is called **Bell**, the which is **Bellsabube**, & he is the prince of devilles this Bell before the tyme of Solomon was thought to be the God **Charon**, whose Idoll was worshipped, & he was of the order of Cherubine, and 1,000,000, of divills or wicked spirrites doe minister unto him. He appeareth very beutifull, & giveth to the m[aiste]r that calleth him gold & silver & maketh expert in sciences, he appeareth well for halfe an hower, & giveth of e[a]ch demaund a true aunswere, he giveth a servant or ffamillier which shalbe in service verie duetifull, duringe a mans liff, but Nota he hath one proper Invocation by the which he shalbe called by: otherwise he hath bine wont to sley the maister Coniuror, & that in his Circle, unlesse he did suffumigate himselfe well, & that with amber, Lignum aloes, & masticke, & he most be called towards the east, where in he most be urged to doe his office & duetye.

68 In left marg. is “w-“ glyph.

3 The 3 devill or spirit is Satan, the whiche was of the order & Trone of the Cherubins, whoe that likewise, after, 1200, yeeres entendeth to come againe & posesse his former place, which is not to be beleeved, he is wonte to aske of the maister coniurer that he should with Salomon praye the Creator, that he maye come to his Throne againe, but he that is maister shall saye, that he fell not of his owne will, & for that cause he abideth in the ayere, & is not cast into hell. Bu[t] lett the maister take good heed that he doe not obaye him in his request, & when the maister will departe with him, let him saye,

I heare beeseech my God, that if it be geven to thee by hime & that from above, that thou mayest be againe restored to thy former place or Throne, soe be it.

Note that Satan abideth in an obscure ayer, & that the 4 princes or the 4 kinges, unto which kinges power is given to hurte the Land, the seas, the trees, & they be of the oryent, these 4 kinges are Orience, Paymon, Amaymon, & Egin, Satan knoweth the vertue of these kinges, & it was hee that tempted our fathers in the deserte or wildernes, makinge them disobedient to Gods will, he hath power to kill, to destroye, to make blinde & to doo many mischeifes God defende us. Amen.

East

4 Orience Rex, appeareth with an 100 or 200 legions, & that fayre with a ffemenine countenaunce, & a goodly crowne upon his head, he rideth upon an elephante, havinge before him trumpets, shawmes & moch minstrelsye, of divers instruments, & when he is called, he commeth with other greate kinges, but Note & if he be called alone, he then appeareth in the likenesse of an horse, that is of the Trone, havinge of an horse the very shape, & when that he is sacrifised unto or offered unto, then he taketh such a shape as the maister will, & he doth willingly receive the sacrifice or offringe, he geveth well nigh an aunswere to all demaunds & questions, & telleth the truth of thinges past present & to come, & if that he be angrie, he will vexe all them that doe not sacrifise unto him, except that he doe give money or teach sciences, & then he is compelled, & that by devine power to the contrarie, he hath power to consecrate bookes, & he knoweth all experiments, & hath power to teache them, & there is a kinge under him whose name is Baall, & his office is to teach a man all manner of sciences, & maketh a man to goe Invissible, & hath under him 250 Legions, yet at the first you must constraine a spirit called, Femell, whoe is the messenger of the east: Note let the maister saye:

O thou Bellfarto vel Bellferit, the which is the messenger of the kinge of the Easte, I Coniure thee, & that by the Livinge God, & by the blessed virgine Marie Mother of our L[ord] J[esus] C[hrist] & by the Thrones of Angells & by the <the> blessed Apostles, & by the sainctes of God, that nowe presentlye & without any delaye or Tarryinge, the same spirit which is called Femell that thou make or cause to appeare, & obay my will, & doe my commaundement, & that with all speed, so be it.

[74]

South

5 Amaymon R[ex] is of the South, & is greate & mighty, & he appeareth in the liknes of an old man with a greate bearde, his heres like to an horses heres he hath a bright crowne on his head & rideth upon a fierse lyon roringe, & he shaketh a rodd in his hand & his mini[sters] goe before hime with all manner of Instruments & musicke, & he commeth with other 3 kinges & he gladly doth receive sacrifice & burnt offrings & giftes he maketh aunswere to all thinges, & maketh a man wonderfull cunninge & experte in philosophie, & in the arte Notaria, & he giveth the best acquaintaunce with nobillitye, & confirmeth the doeings therof, as dignitie & promotion, he maye welbe kept in obedience one hower, duringe which tyme he maye be used, but let the maister turne

into the South to receive him, & that gentelly & eke with pleasantnes, & declare unto him the thinge thou wouldest have taken in hand, & hold thou thy ringe upon thy face, & he will doe thy will, & call thou him in a fayer Ayer, or daye, & looke that thou have the ringe of Salomon, & the stolle & the ausipites or coronepes (?), He commeth with all manner invisibilitye, & a greate company with him, & there in be kinges i.e. Emlon, Ocarbydatonn, & Madyconn, these kinges be messengers of the kinge of the south to whome shalbe sayed,

I coniure you nowe by God, & by S[an]cte Marye his sone Christus Mother, & by the Thrones & quiers of Angels, & by the death & passione of our Saviour J[esus] C[hrist], & by Abraham, Isaac, & Jacob, & by Moyses, Ely, Enok, & David & by holy Sem, Noe, & Lott, & by Elizabeth, Katherine, & Margaret, & by all the prophets, Esay, Jeremye, Ezekiell, Daniell, Abacuck, Zachary, Malachi, Sophoni, Joell, & Abdy that nowe shortely without anie tarryinge, you cause the same spirit **Emlon,** that he shortly & speedely come to me, obey me & fulfill my will & desire, I charge & commaunde you by our L[ord] J[esus] C[hrist] that you yeeld him to me & that without any delaye or tarryinge – this when he commeth maye tarry from 12 at noone till midnight.

6 Paymon R[ex], he appeareth & speaketh with a hoarse voice, & he beinge called is more obedient to the will of Lucifer then of anie ^[of] the^ other kinges be, & thou compell him by devine power, then he appeareth in the likenes of a souldier, yet when that he commeth to the presence of the m[aiste]r he maketh variance still, he rideth upon a dromedary or a camell, & is crowned with a bright crowne, & hath the countenaunce of a woman, & before him goeth a band of men & that with trumpets & all kinde of Instruments, & Paymon himself speaketh with his tonge, yet the m[aiste]r shall cast to him a paper wherin it is written, that he shall speake plainely, & destinctly, that the M[aiste]r maye understand what he sayeth, & soe then he will, & there is Belferth the messenger of the kinge of the west, & there is Beliall a kinge, & Baasan a kinge, & they doe make a man to goe Invissible, & Rombalence vel Ramblane, these maye appeare from the 3 hower to the 12 hower followinge, then saye, & thou Alphasis I coniure thee, & that by the most meeke Lord our Savior J[esus] C[hrist] & by the sphere that clave his hart asonder, & that to the redemption of all mankind, & by the nayles that pierced his blessed hands & feete, & by all the vertues of God, & by all the holy names of God, Agios + Yskiros + Athanatos + Otheos + Alpha + et ω+ Agla + El + Tetragramaton + that nowe shortely & that without any tarryinge this same spirit Alphassis to be here readye, & to doe all that I heere shall commaunde hem to doe, for me N. & that you nowe here doe yeeld him unto me & that without delaye or longe tarryinge & heere to fulfill my peticion & desier soe be it.

7 Egyn R[ex], is of the North, & appeareth in the liknes of a man, & his face is very cleere, his nostrills are verie sharpe like a sworde, & out of his mouth commeth flames of fire, & he rideth upon a dragon & he is crowned with a crowne of pretious stones, & in his cheeks he beareth 2 tuskes, & he beareth one his right side 2 hissinge serpents shininge & he cometh with a greate noise & clamore before him goe sundry kindes of musicall Instruments & sweet orgaines, & he teacheth perfectly all phissicke, & singinge, & the arte Notaria, & the arte of Nigromancye & the arte memoratiuia, & he speaketh of &[69] in divers partes of the world, & of thinges to come past & present, & of sertayne seecrets, & hidd thinges, & of the beinge & compactinge of this world, & what the earth is, & whether the water maye sustaine the earth or the earth the water, & he telleth what a bottomles pitt is called commonly Abissus, & where it is, & what the winde is, & from whence it commeth, & he giveth very good acquaintance & dignities, prelateshipes & confirmeth the same, & maketh consecration of bookes and other thinges & giveth true aunsweres of all questions & demaunds & thou must looke to the North when thou callest hime, & soe soone as he appeareth, shewe him Sigillum Salomonis, & his ringe & forthwith he will fall downe, to the earth, & will worship the m[aiste]r & the m[aiste]r shall take & thancke him therfore, & he hath 12000 legions, & causeth a man to winne at all manner of games, & Rodabell, vel Radabelbes, be the

[69] Perhaps "work" omitted?

messengers of the kinge of the North.

O thou Lambricon, vel Lambracaron, kings of the North etc, they maye come from midnight to the morninge, I Coniure thee & that by the meeke L[ord] J[esus] C[hrist] & by him which hath made of nought all the world & all & every thinge therin & by Marie Magdelen, & by the virgne Sainct Katherine who slwe **Kwphin** your brother, & by the crowne of thorne that our saviour J. C. had one his blessed hed, & by the sphere [i.e. spear] that he was pierced with to the harte, & by the nayles wherwith his blessed hands & feete were fastened to the + of tree, [75] And by these precious names La + Ya + Gala + Layagom + Vlba + Garanitom + Lasam + Sarym + Lassa + Ioratom + La + Ya + Lasary + that you nowe shortly & that without anie delaye or tarryinge, that this spirit by name Rodabell vel Radebelbes nowe to be heare, ready & obedient to all my will, & that nowe herein you obey to mee & that without anie tarryinge,

Then saye the coniuration that to the 4 kinges doth apertaine begin, *tunc coniura istos 4or nuntios sine timore sic dicendo*: O Femell, Alphassis Emlon Rodabell, I coniure you etc as is aforesayed.

8 Fersone is a kinge & appearethe in the likenes of a man, havinge the face of a Lyon, & he hath 40, playinge before him, with trumpets & other Instruments, & he knoweth all things paste, present & to come, & knoweth all the places where ani treasure is hid, & sheweth it willingly, & he desireth sacrifice, & that is of a brasen ymade, & he hath under him 72 legions

9 Ebeyeth a kinge & a greate ruler, he appeareth with a crowne or diademe, & ther is nothinge seene of him but his heade, & he commeth with minstrels afore him, & he teacheth what spirits be best for familliars, & giveth true aunswere, & he hath under him 80 legions.[70]

10 Harchase, is a great kinge, & appeareth like a fierse beare, & he maketh a man to goe Invisible, & sheweth all places, where treasure is hid, & he hath under him 26 legions.

11 Gorsyar, is a kinge, & appeareth havinge a Lyons face, & he is crowned with a diademe, & beringe in his hand, a fierce viper, & he rideth upon a beare, & before him commeth trumpets, & he knoweth all thinges, & where hidd treasures bee, & he will willingly appeare, & will aunswere to all hidd & seecret questions, & of hidd thinges, & hath under him 6 legions of spirrites.

12 Skor[71] is a greate kinge & appeareth like a curlewe [curlew], & he doth fetch money out of kings howses, or out of anie house or place, & he will carry it there as thout commaundest him, for he is true & faithfull & that in all his doeinges that he is commaunded, & he hath under him 10 legions

13 Garsone R[ex],[72] he appeareth, like a man, & he knoweth thinges, past present & to come & telleth where is treasure hidd, & he giveth true aunsweres, & that of thinges that be secret & devine of the Deitie, & of the creation of the world, & hath under him 7 legions

14 Tamon[73] a greate kinge, he appeareth like a goate, he teacheth to find Treasures that is hid in the earth, & to finde precious stones, & to find mynerals & hydd money, & he speaketh fowly & evil fovouredly, & without disscretion unles that he be constrayned to the contrarye thereof & he hath under him 50 legions.

15 Varbas vel Carbas[74] a great prince or kinge, he appeareth like a fierse Lyon, yet when he commeth before him that calleth him, then he taketh one him the forme of a man, & he giveth trwe

70 In margin: Hee geveth true answeares and what familiars are best.

71 In margin: A carrier.

72 In margin: A good & true spirit.

73 In margin is the w- glyph.

74 In margin: A good phisiection.

aunsweres of seecret & hid thinges, & teacheth to heale sicke people, & he excellth in the teachinge of Nigromancie & he causeth to be chaunged & that from his right phisiognomie, & he hath under him 26 legyons.

16 OGya, a grete prince, appeareth like a vipere, havinge Teeth, & 2 greate hornes, & bearinge a sharpe sworde in his hande, & he geveth true aunsweres, & that of all thinges that is demaunded of him, & he hath under 35 legions.

17 There is on Skor a greate prince, he appeareth like a dogge & hath a straunge voice, & hee is mervailous in his worckinge, for he will take awaye the enemies sight, the which is againste the Caller, & he will bringe money out of kinges treasures, & out of other places, if he therto be commaunded, & he fetcheth & caryeth all thinges, & is very faithfull in all his doeinges, & namely to his Caller, & he hath under him 46 legions.

18 Drewchall is a greate prince or a kinge, & his office is to wyne holds, & to cast them that keepeth them into a sleepe, & he maketh to appeare a greate Armye of harnessed men, in the field, & he him self apeareth like a greate Harte, & that with hornes, & hath under him, 36 legions.

19 Gloolas a greate kinge or prince, he appeareth like to a doge havinge winges, & he is the chieffe leaders of Murtherers, & knoweth things past present & to come, & he giveth knowledge of frends & of Enemies, & maketh a man to goe Invissible, & soe longe as the caller or maister will, & hath under him 20 legions.

[76]

20 Forcase a great prince, he appeareth like a great mann, & he knoweth the vertues of all hearbes, & alsoe of stones, & he giveth againe the sight that was lost, & telleth the places of treasures, & giveth true aunsweres, & hath under him 10 legions.

21 Rewboo, a greate prince, he appeareth like a knight, & he giveth true answere of things that he is demaunded of, & he giveth him that calleth him gold & silver, & hath under him 29 legions.

22 Coolor, a greate prince, he appeareth like a child, & he hath whings like to a gooshaweke, & he rideth upon a dragone that hath 2 heades, & he giveth true aunsweres for hid treasures & he hath under him 13 legions.

23 Hanar, a greate prince, he appeareth in a flame of fier, & will take one him the forme of a man, & he is couninge in astronomye, & telleth where treasures be that are kept with spirits, howe manie they be & what they be, & he giveth favour to the M[aiste]r & under him be 8 legions.

24 Hooab, a prince, *preses magnus*, he appeareth like a blacke bird, yet when he taketh the shape of a man, then he is a leader of woomen, & he maketh them to burne in the love of men, & if he be commaunded he maketh theme to be turned in to another

shape, whiele that the men & they maye come togethers, & he hath under him 26 legions.

25 Doolas a greate prince, he appeareth like a child & whings like an Aungell, he <he> rideth upon a dragon, havinge 2 heades, & giveth true aunswere of hid treasures, & he keepeth all treasures where the serpents or drakes be seene to apeare, & he giveth & appointeth, the places where treasure is to all spirits to keepe, & he giveth a man all manner of howshould spirits, & without hime, none can do it, & he giveth to the m[aiste]r all manner of serpents & hath under him 20 legions.

26 formecones is a greate prince, & appeareth like a bowle, & when the M[aiste]r will he taketh the forme of a man, & he maketh one marvelous cunninge in astronomie, & in all other liberall sciences, & he giveth the M[aiste]r wisedome, & he knoweth best the vertues of herbes & stones, & he bringeth lewnarye & precious stones & hath under him 36 legions.

27 Tamor vel Chamor, a prince, he appeareth in a fyery flame, & deludinge the sight & soe

blindeth the lookers one, & that with notable delaye, & when he is compelled, he taketh the forme of a man, & he is excellent in astronomie, & in all other liberall artes, & he giveth the best acquaintance & the favour of greate men & princes, & he telleth places where treasure is, that be not kept with spirits, & unde[r] him is legions 34.

--- lilecester

28 Lewteffar vel ffalcas, a greate prince, he appeareth like a monster, & he speaketh homely, & he healeth all sicknes, & diseases, & he maketh one to seeme as though he were madde, & one to rise against another, & in 5 dayes he teacheth on every parte that is of necromancie, & he knoweth every parte of free lone (love?), & he entiseth wooman most to pride, he is a lyar & will not confesse him selphe to be Abarak, but he sayeth that he is one of the 4 kinges. first he desireth sacrifice, & he telleth of goodly thinges, & he fetchet treasure or money, & he rideth upon a fiery dragon, & he hath starry eyes, & a heade of a divell, the tayle of a viper, & the hands of a beare, & the feete of a mole, & he speaketh of greate thinges, & his brest is open & his breath stincketh, & his breath is fiery & he is crowned with a rainebowe, & he looketh downeward, & he loveth musicke, & he appeareth in the 7th hower, & he carrieth alwaye in his forehead, an eye, & first he appeareth, & that laughinge, & he be vexed then is he very desperate, & he never entereth into runninge water, & his voice is very hoarse, he doth make a man skillfull in astronomie, & astrologie & in gemancie, & in all other the liberall scienses, & getteth men the love of woomen, & giveth dignitie & promotion, & confirmeth it & manie other thinges, he fetcheth money or gold from anie place he is appointed, & bringeth it anie wh[er]e <the> the M[aiste]r will commaunde him, & hath under him 20 legions.

29 Dyelagoo,[75] a greate prince, he appeareth like a bewtifull Aungell, & is very trusty in all thinges he is comaunded by the m[aiste]r, & he maketh one I[n]vissible, & maketh one to transforme ^them^ selffe into another shape, & willingly, he geveth the love of woomen, & telleth the places of hidd treasures, & giveth favour of frends & enemies, & under him he hath 20 legions.

30 Barbaryes, a greate prince, he appeareth like ann armed souldier, & he beareth in his hand a spere with a banner, & he getteth best frends & that to withstand the enemies of the m[aste]r, & he causeth the Enemies to loosse their sight, their hearinge, & their strength, & if it please the M[aiste]r it shalbe soe, & he maketh one wise, & bould, & he hath under him 50 legions.

[77]

31 Porax[76] a great prince & a stronge, he appeareth like an Aungell, & yet blacke & very darcke, & he hath power in buildinge of places & howses, & in disseaveringe of lands, woods, & waters, & in the plantinge of fruite trees, & in sowinge of seeds, & he knoweth the vertue of herbs, & teacheth to still waters & hath under him 9 legions.

32 Acharos, vel [=or] Aharas, a duke[77] & he is under the kinge of the east, he appeareth willingly like an old man, & his office is to teache all languages, & he causeth them that be rune awaye to come againe, & under him are 29 legions.

33 Amada, a duke, he appeareth like a monstrous beast, he giveth true aunswere of things past present & to come & hath under him 42 legions.

34 Barton is a greate duke, he appeareth like a great beare havinge a dragons tayle & he is very experte in the vertue of herbes & precious stones, & will carry one from region to region, & that swiftly, & safe & hath under him 30 legions.

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75 In margin: Very trusty in all things.

76 In margin: Dukes.

77 In marg: dukes.

35 Allogor, a duke, & appeareth like a fayer knight, & beareth in his hand a speare with a banner, & giveth trewe aunsweres, & he openeth all doubtes, & showith howe they maye be brought to passe, & what shall happen, & under him he hath legions 30.

36 Globa, a duke, he appeareth like a man, he is the chiefest ruler of woomen, & to make them to burne in love with men, & he maketh woemen to be barren & to have noe children, & he hath under him 20 legions.

37 Marshiones, a duke, he appeareth like to a stronge man, havinge a serpents tayle, & he is experte in hearbes, & stones, & he will carrye one frome countrye to countrye, & that swiftly & without hurte & hath under him 30 legions.

38 Bartyn a stronge duke, he appeareth like a beare, & knoweth hearbes & stones, & will carrye one quickely where hee will bee & hath under him 20 legions.

39 Kayne a duke, & appeareth like a raven, & after to take the forme of a man, & a counceller to steale, & doth carrye treasures from kinges howses & will leave it ther as the maister will, & he giveth favoure both of frends & enemies & hath under him 20 legions.

40 Rewsyn a duke, & appeareth like a beautifull wooman he knoweth things past present & to come, & he causeth one that after he is departed out of this world, then he causeth one of his ministers to enter into his body, & to speake with one of his kind, or with ani others, & he hath under him 10 legions.

41 Gemyem a strong duke, appeareth like a ffayere woman & crowned with the crowne of a dutches, & rideth upon a camell, & giveth trwe knowledge of thinges past present & to come, & of hidd treasures, in the which places doe appeare halfe woomen, & he is a prince, & a companion of the love of woemen, & especially of Maydens, & under him ar 42 legions.

42 Friblex a greate duke & a marques, & appeareth like an Aungell, he is both meeke & trewe, & that in all commaundements, of the Maister, & therfore he is called Friplex [sic], & is the more mighty & hath under him 6 legions.

43 Soonek a greate earle apeareth like a cruell beare, & yet by the M[aiste]r he taketh the shape of a man, & giveth the understandinge of voices, & that of all creatures, & of all wild beastes, & teacheth all manner of languages & to understand them, & knoweth that is past present & to come, & he will declare where treasures bee, & hath under him 18 legions.

44 Moyle a greate marques, he appeareth like a Lyon, & hath wings like a griffen, & when the m[aiste]r will he taketh the forme of a man, & he maketh one wittye, & perfytt in all sciences, & giveth victorie upon enemyes, & in feates of armes maketh one expert, & giveth favour of greate men, & giveth true aunswere of all things secret & he hath under 13 legions

45 Geyll a greate earle, apeareth like an olyphant, & taketh the forme of a man, & speaketh with a hoarse voice, & ruleth all wild beastes, & willingly he giveth of them to the maister, & he fetcheth money, & gold & that frome anye place that the maister will, & carrieth it there the m[aiste]r will commaunde him, & leaveth it for the maister, & he giveth the best acquaintaunce, & dignities & confirmeth it & hath under him 50 legions.

46 Deydo alias Deyoo a greate earle, & appeareth like a child, he maketh trees to florish, & to growe greene, & that out of tyme, & he maketh a man perffit in all the liberall sciences & in the mathmaticall science, & giveth the understandinge of all languages, & causeth a man to speake them well, & perfectly, & hath under him 414 legions.

[78]

47 Sogan well sogom, a greate marques, appeareth like a pale horse, & speaketh with a hoarse voice, & he putteth soules out of the place of paines which some call purgatorie, & he is free, &

appeareth in what shape that the maister will, & aunswereth truly & desireth a sacrifice, & reioyseth therin, & he teacheth the mathematicall sciyence mervalously, he instructeth in wisedome, & philosophie, he maketh the soules of the dead to appeare before the maister, & namely the soules that are ny to the watersyed or the seas, & that in a sertaine purgatorye, which is called, the lawfull affliction of soules, & what soules soe ever appeare before the maister, they shall come in the shape of ayery bodies, & evydently appearinge in the forme the which they first had, & they have power to aunswere questions, & that in the presence of the m[aiste]r & hath under him 36 legions.

48 Royne a greate earle, & appeareth like a souldier, & he continually procureth venery, & that betwene a man & his wiffe, & his face is like a lyon, & he rideth upon a blacke horse & devidinge a snake with his armes or arme, & he buildeth greate towers & that willingly, & howses, & bulworckes of warre, & he destroyeth enemies, & their howses, & he consecrateth bookes, & other thinges, & telleth of hide treasures & seecrets & under him are 26 legions.

49 Sowrges a great marques, & governeth in the partes of Africa & teacheth best grammer, logicke, rethoricke, & divinitie, & telleth the places of treasures, & openeth the same to the maister, & he maketh one to passe the seas, waters & floodes saffe, & in a privy savegard, & that in a most swifte course, he maketh a man to ryed in the same Journeyes upon what him list, whether he will in a shippe or one a horse or boate, & he himselph appeareth like a knight rydinge upon a horse, & that with 3 heades one like a horse, one like a birde, & one like a fishe, & hath under him 26 legions.

50 Bryman vel Myniciorom a greate Earle, appeareth like a little goosse, he speaketh with a very pleasaunt speache, & is moste excellent in earbes & stones, & of flowers, fishes byrdes beastes, & in mettals, woodes & waters, & he maketh one invisible, & that frome tyme, to tyme, & he causeth men to sleepe continually & that till they dye, & desireth a sacrifice, & hath under him 30 legions.

51 Barbates vel Barbares, a lorde & a greate vicounte, he appeareth like a showter, or fforrest man with 4 minstrells & bearinge 4 trumpets 1 of gold 2 of silver 3 of brasse 4 of yverye, he is the guide of many rulers, & trulye teacheth to understand byrdes, & the barkinge of doges, & the howlynge & cryenge of all other beastes, & he telleth of Inumerable treasures, that be hidd, & hath under him 29 legions.

52 Goorox an earle he appeareth like a bowle, & sometyme like a mann, & he hath great knowledge in astronomie all manner of liberall sciences, & he knoweth the vertues of hearbes & stones, & under him are 30 legions.

53 Barbares an Earle he appeareth like a saggittary that is halfe a man & halfe a beast, & sheweth the places where treasure is hidd, & hath 26 legions.

54 Annobath, a lorde & governour, appeareth like an armed knight, & rideth upon a pale horse, & he is crowned with a duble crowne, & beareth in his hand a warlike speare, & he teacheth the knowledge of Nicromancye, ge[o]mancie, & cheromancie, & the arte magicke, & telleth of treasures, & whoe keepeth them, & howe they maye be com bye, & he giveth true aunsweres, & that to the m[aiste]r, & hath under him 18 legions.

55 Gemmos,[78] a stronge lord, appeareth like a knight, his horse is red, & he speaketh with a strong voice, & he teacheth howe all kind of mettals, maye be turned into, pure gold, & he knoweth the vertues of hearbes, & precious stones, & he teacheth phisick logicke, & giveth true aunswere of thinges stollen, & he was of the order of the Archangels, & therfore he is of the greater force, & hath under him 27 legions.

56 Ansoryor vel Antyor[79] a lord, & appeareth like a warlike knight, rydinge upon a pale asse, & he beareth in his hand a viperous egle, & he is very excellent in phissicke, & in micromancie [sic],

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78 In margin: "Philosyphers stones" and (sec. man.): "A good phisition."

79 In margin: A good phisicion but yet deceitfull.

in piromansye, hydromancie, & in all artes, & giveth true aunswers of thinges past present & to come, & knoweth the natures, & properties, of hearbes stones & trees, & giveth to one every lyberall arte, & that to the M[aiste]r & maketh him perfect therin, In 7 dayes, & desireth sacrifice, & thou bind him not well, he will deceave the M[aiste]r & hath under him 20 legions.

57 Noocar, a noble lorde, and appeareth like an old man, walkinge with a stafe, & is obedient to the M[aiste]r, & willingly sheweth all thinges, & the seecret places of treasures & the treasures which be kepte under [saturn] or [mercury] or shalbe made under the lott of other planets, & of all other he teachest [sic] best the arte of Nicromancie, & it ought to be done, [79] under the fortitud, & direction of every planett & place, & he decerneth the force of hearbes & pretious stones, & waters, & he loveth money, & he hath the tayle of a vyper, & earthly feete & dyrty handes & the voice of a skriech owle, & he looketh ever toward heaven, & he will not tell the truth, till the m[aiste]r compelleth him, & he hath under him 27 legions.

58 Boab vel Boall, a greate prelate vel (?) prelatte, appeareth like a souldyer, his head is like a lyon, & he rydeth upon a blacke horse, & his eyes doe shine like fier, & he speaketh with a hoarse voice, & hath greate teeth, like to an oxe, & he giveth the knowledge for to understand the barkinge of doges, & he doth transpose gold & silver, & that from place to place, & telleth of seecret hid thinges, & under him is 44 legions.

59 Aron vel Aran, a lord, & he appeareth like a mann, & telleth of thinges past present & to come, & of seecret hid thinges, & getteth favour both of frinds & enemies, & getteth dignities & promotions, of this world & confirmeth the same, & that with his doeinges, & sayenges, & he hath under him 45 legions.

60 Jambex[80] a marques, a captain, & a greate governoure, he appeareth like a woman, & speaketh pleasantly, & he lyveth [sic gyveth?], the love of greate men, & of neve~ men (?) & that willingly, & the maister must make an Image of waxe, & in the foreheade therof to wriete that love overcommeth love, & thou doe cause Jambex then to consecrate that Image, soe written, thou shalt cause a man or woman to come where that thou wilt, sett that Image for theme to come to, & he hath under him 25 legions.

61 fewrayn a governour or marques, appeareth like the countenaunce of a woman, & seameth to be meeke & giveth the love of women & he teacheth all tongs & that marvelously, & truly, & hath under him 9 legions.

62 Carmerin vel Cayenam a lord, he appeareth like a bewtyfull woman, & crowned with a double crowne, & rydeth upon a Cammell, & telleth the truth of seecret treasures & specially where woomen be seene, & he is a prince therof & keeper of them, & hath under him 30 legions.

63 Mathias a lorde, he appeareth like a beare, & he casteth flames of fier out of his mouth, & his office is to carry a man from country to country, & he hath under him 36 legions.

64 Pamelon a greate ruler, he appeareth like a man, he telleth of thinges that be in the water, & of thinges that be in the earth, & howe to come by them, & he is good & that for the love of maydens, & he hath under him 6 legions.

65 Joorex, is a ruler, he appeareth like a harte & speaketh with a smale voice, he teacheth to make all manner of Instruments of musicke, & teacheth astronomye, & cawseth a man to winne, & that all games, & if he be enclosed in a ringe & worne upon the fore finger & hath under him 9 legions.

66 Mageyne,[81] a ruler, he appeareth like [a] hedg hoge, & is a very good companion, for he teacheth a man & helpeth him in all manner of needfull busynes, & namely in all manner of

80 In margin: for an image pro amore.

81 In margin: A good companion.

husbandrye, & occupacions, & hath under him 20 legions.

67 Gasyaxe,[82] is a great ruler, & appeareth, like a hare, & teacheth a man to encloase all manner of spirrits, & howe to conclude them that be but for aunsweres, & for them that be dyesers, & carders, shootinge, & bowlinge, & for the love, of woomen, & howe to make a glasse that all men maye see the truthe therin, of all such thinges as they are desirous of, & he teacheth howe to have a true aunswere of all spirites, & if the m[aiste]r put him into the heade of a dead man, then he will teache all the arte of nicromancie, magicke or other sciences, & he hath under him of spirits 16 legions.

68 Barsy a greate ruler, & a Captaine, he appeare like an archer, & bearinge about a quyver, & that of Iron, & he is the beginner of warres, & he maketh men to shoote neare unto the marcke, & he hath greate power therto, & he hath under him, 30 legions.

69 Bartax is a ruler, & he appeareth like an old man, & his office is to tell where & in what place hidden treasure is, & whoe they be that keepeth it, & howe it may be come by & he hath under him 4 legions,

70 Vsagoo,[83] *magnus preses*, he appeareth like an Aungell & is Just & true, in all his doeinges, he giveth the love of woemen, & telleth of hidd treasures, & hath under him 20 legions.

[80]

71 Gyell, *magnus Comes*, hee apeareth like an Elephant & speaketh with a hoarse voice, & he bringeth forth money out of anie place, pallas, or howse, & will laye the same in what place, by the maister he is commaunded, & there leave it, & he hath under him 7 legions.

72 Syeonell, *magnus Comes*, he appeareth like a fierce beare, & when the maister will, he appeareth like a child, & then he teacheth best all kinde of languages, & telleth where treasure is hid & hath under him 18 legions.

73 Corsone, *magnus Comes*, he appeareth like a man, & a lyons face, & crowned with a dyadem, & holdinge in his hand a viper, & he hath an eartly bodye, & trulye & willingly, he telleth wher the places be where treasure is, & under him are 6 legions.

74 Pamelon vel paynelon, appeareth like a knight he doth compell other spirites to come frome the 4 corners of the world & to appeare before the M[aiste]r, & he giveth true aunswere of all thinges & telleth of the unknowen arte, & hath under him 10 legions.

75 Gemon a valiant captayne, he appeareth like a fayre wooman & crowned with a crowne, & rideth upon a Camell, & telleth of treasures hidd & of thinges paste presente & to come, & hath under him 5 legions.

76 Leban, a knight & a mightye souldier he appeareth like a gyante, he carryeth men whether they will, & soe doth he all other thinges whither the maister will, & to fetch the same out of anie country, & that speedely, & without delaye, & at the maisters commaundemente he will carry mountaines, hills & castells, & soe will he doe anie manner of ritches, & leave it where he s commaunded, by the maister, & hath under hime of legions, 40.

77 Doodall,[84] a knight & a mighty souldier, he appeareth with a speare of gould in his hand, & he hath power together <together> other spirites, & he to take councell with them, & that for thinges that have chaunced against a man etc & to knowe a remedy therfore, & that before, & he hath under him 6 legions.

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82 In margin: A teacher of all artes.

83 In margin: "A true spirit."

84 In margin: w.

78 Geenex,[85] a knight, he appeareth like a valiant captayne, & teacheth phisicke, & the makinge of ringes, out of the which ringes, aunsweres be given of spirrites, & he teacheth howe to enclose other spirites, & to make glasses wherin maye be seene thinges, loste, or stolen, & he telleth howe the trueth of the aunsweres of other spirits maye be understanded, & he appeareth & that soonest in a dead mans head, & moste commonly he appeareth like a hare, & hath under him of legions 20.

79 Cornyx, he appeareth like a captayne, & he hath power to call together byrdes & that to one place, & to take them, & he hath under [him] 7 legions

80 Mosacus appeareth in the fforme of a giant with the snowte of an Elephant fiery eyes havinge 2 heades in his brest the head one the right brest a doges head & one the left brest the head of an asse & in the middest of his 2 armes one every arme the heade of 2 bloode houndes & in his right arme a crooke in compasse of a sickele but hath anothethe (?) as it were come forth of that he hath 2 eyes in the middest of his belly & at his knees the heades of 2 blood hounds his hands & feete like the ffeete of a goosse but beinge commaunded he appeareth like a child with a red head he giveth aunswere truly unto thy questions.

81 Oberyon *R[ex]* he appeareth like a kinge with a crowne one his heade he is under the govermente of the [sun] & [moon] he teacheth a man knowledge in phisicke & he sheweth the nature of stones herbes & trees & of all mettalls he is a great & mighty kinge & he is kinge of the fayries he causeth a man to be Invissible, he[86] sheweth wher hiding treseuer is & how to obtain the saime he telleth of thinges present paste & to comm: and if he be bounde to a man he will carey or bringe treasver ovt of the sea his borden is 1000000 £. he howeldes the wateres & lowe partes of the earth [aquarius] [pisces]

82 Bilgall, appeareth in the liknes of an oxe but a mans head with flames of fier proceedinge out of hir [sic] mouth

[81]

Mycob is queene of the fayres, & is of the same office that Oberyon is of. Shee appeareth in greene with a crowne one hir head, & is very meeke & gentell. Shee showeth the nature off hearbes, stones, & trees. Shee sheweth the usse of medicines & the truth. She causeth the ringe of invisibillitye to be geven to the invocator.

Lillia + Restillia + fata, falla, Afria ve[l] Africa, Julya, Venalla,

[Magical diagrams]

These 7 sisters is for to shewe & teache a man the nature of hearbes, & to instruct a man in phisicke; alsoe they will bringe a man the ringe of invissibillity. They are under Micob, the queene of fayryes.

Note: There be 4 kinges of spirits of the ayere, the whiche have power & dominacion upon all spirites of the ayere, & all the partes of the world, viz., **Oriens, paymon, Amaymon, & Egine.**

[In margin:] *Rex primis*

The first kinge raigneth in the east & is called **Oriens**, & he commeth in the likenes of an horse with an 100 heades or as some wright with 5 heades, but if thou call him with his companye he appeareth with a fayre favour & as a woman, rydinge upon an Elephant & all manner of ministrells before him, he can tell all things past, present & to come, & can prophecie truly of thinges to come, he cane give any science earthely & earthly treasure, & he hath under him spirites inumerable of which 12 of the best & most principall are these.

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85 In margin: A teacher in arte: and a teacher pf phisike.

86 Handwriting changes at this point for the rest of the paragraph. Note particularly the unusual c’s.

1.[87] *Primus vocatur* Baall & he hath power of love both of man & woman & to make a man invissible & he appeareth in the lyknes of a kinge, & he speaketh horsely.

2. The 2 is called Agaros, he can teach all manner of languages, & tonges, he cane bringe, againe a fugitive or one rune awaye, & can promote to dignitye & worshipe, & appeareth in lykenes of an old man ridinge upon a cockeadrill.

3. The 3 is called Barbas alias Corbas *magnus princeps*, he can tell of all seecrets, to make an old man sicke, & to chaunge a man into another shape the shape of a beast, he appeareth in liknes of a man.

4. The 4 is called Star,[88] & he hath power to take from a man hearinge, seeinge, & understandinge, & to bringe money, whether he is commaunded. He is a good & true spirit. He appeareth in likenes of a swan, & speaketh horsely.

5. The 5 is called Semper he hath power to make a great sea appeare full of shipes with all manner of instruments, of warre, to feare enemyes he cane make great windes, he can rancle woundes & make wormes breed in them & appeareth in likenes of a mayden.

6. The 6 is called Algor, he hath power to tell all seecretts & to give love & favoure of kinges princes, & lordes, & appeareth in lykenes of a fayre knight with speare & shield.

7. The 7 is called Seson, & he can tell all thinges that ever hath bene or ever shalbe & hath power to shew the place of hidd treasure & to make one familiar with every man, he appeareth with a lyones face crowned with a diadem, havinge a venemous serpent in his hand & rideth upon a wild boare, nevertheles he will gladly take a bodye of the ayere, & appeare in likenes of a man.

8. The 8 is called Maxayn, & he hath power to teache the vertues of all herbes, trees, & stones, & to beare a man from region to region, in a breeafe tyme, he apeareth in the likenes of a beare, with a serpents tayle, & a flame of fyer comminge forth of his mouth.

9. The 9 is called Neophon, he hath power to tell of all thinges that hath bene or shalbe, & of all seecrets, he giveth men favoure of greate men, & appeaseth the enmities of foes, he giveth dignitye worship & riches, & appeareth in likenes of a doge.

10. The 10 is called Barbais, he can teach one to understand the chatteringe of byrdes, barkinge of doges, & lowinge of beastes, he telleth of hidd treasure, foredoeth witchcrafte, & appeareth in liknes of a wild archer.

11. The 11 is called Amon, he hath power to make wild beastes tame, & tell all seecrets, to gett love of frindes & enemies, he appeareth, in likenes of a woolffe, with a serpents tayle castinge fiere, out of his mouth, but he maye appeare in liknes of a man & then he hath teeth like a doge.

12. The 12 is called Suffales, he hath power to breake peace, & cause debates, striefe & battaile, he is false in his aunsweres, but if he be constrayned ^stronglie^ he appeareth like a sparke of fier. ***Finis primi Regis*.**

[82]

The second kinge is called

Amaymon raigneth in the south, & all sprites in the south parte of the world to him are obedient, his power is to geve true aunswere of all thinges, & he giveth familiarity, dignitie, & ritches, & by Gods permission he hath power to consecrate bookes etc, hee appeareth in favour of an old man havinge a longe bearde, & longe hayre hanginge over his eyes, crowned with a bright crowne, &

[87] In margin in a later hand: “accordng to Scot p. 277 4to 1651”

[88] In margin in a later hand: “A good and true spirite.”

rydeth upon a rampinge lyon, & in his right hand he beareth a darte, before him commeth dawnsers & all manner of minstrells, hee bringeth with him spirrits innumerable of whome 12 of the moste noblest are these that ffolloweth but of all spirites in the world beware of him for he is very perilous.

1. The first is called Asmoday; he can teach astronomye, arithmeticke, musicke, & geometry, & to tell of all thinges be it never soe obscure. He cane cause one to goe invissible, & cane shew the place where treasure is hid, & appeareth with 3 heades one like an asse, the 2 like a bull & the 3 like a rame his tayle like a serpent, his feete like an asse, & a flame of fier cometh out of his mouth.

3. The[89] 3 is called Astaroth; he can teach the 7 artes liberall, & to give true aunswere, of all thinges past, present & to come, & he appeareth very horribly, rydinge upon an Infernall dragon bearinge a serpent in his hande out of whose mouth cometh a great stinge, therfore suffer him not to come within your circle for he is perillous, & will put you in daunger.

2. The 2 is called Bileth he can teache the artes liberall, he cane make consecrations as well evill as good, he teacheth invissibillitye.

4. The 4 is called Abech, he teacheth the 7 sciences, all manner languages, getteth frindshipe, giveth trwe aunswere of all thinges, & appeareth like an kinge but you shall see nothinge of him but his heade &, before him commeth trumpeters.

5. The 5 is called Berith,[90] he giveth dignitie, he turneth mettalls into gold & silver, he can tell all things past etc, he appeareth like a knight rydinge one a red horse, crowned with 2 red crownes, he speaketh cleerly, unles he be maistered & strongely constrayned.

6. The 6 is called Mallapas, hee maketh castells & towers, he can subvert & overthrowe all manner of buildinges & edifics, he appeareth in likenes of a raven, nevertheles he maye appeare by constrainte like a man, his speach is horse.

7. The 7 is Partas,[91] & when he receaveth the shape of a man, he hath power to tell the vertues of herbes, & stones, & to teache logicke, to make one invissible, to restore to a man that hath lost his sight the same againe, to shew the place of hid treasure, & appeareth like a woodbeare.

8. The 8 is called Busin, he aunswereth truly to all manner of questions, he can bringe dead bodyes from one place to annother & to make one of his spirrits to enter into the dead bodye, & to carrye it aboute, & to speake & goe at commaundement, & to all manner of thinges done by the dead, when <hen> he was lyvinge, except eatinge, he appeareth in likenes of a fayre woman, but he speaketh horsely.

9. The 9 is called Oze, & he hath power when he receaveth shape of a man to teache the 7 artes liberall & to tell all seecrets, to chaunge a man into another shape, & he appeareth in liknes of a leoparde.

10. The 10 is called Pathyn, & he hath power to make a man <a> wise, to tell all seecrets, he appeareth with 3 heades bearinge a serpent in his hande, & a pynne of burninge Iron in his mouth, with the which pine he maye burne what place or thinge he is commaunded to burne.

11. The 11 is called Cambra, he hath power to teach the vertues of hearbes & stones, & to make any bird tame & appeareth like a swane.

12. The 12 is called Gamor, when he receives [a] man's shape, he can mervelously informe thee in astronomye, & all the rest of the sciences, he cane informe thee to have the favour of greate estates, & can shewe treasures hidd, & what the spirrits be that keepe the same, & he appeares as a sparcke of fier.

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[89] In margin: mistaken bileth is secon & astaroth the 3d.

[90] In margin in modern hand: “26.” Berith is the 26th spirit in Scot’s list.

[91] In margin: “28 Foras.”

princeps 3 spiritum vel regum

Paymon[92] *vocatur, et ipse potestatem habet celebrare, et libenter omnibus rebus ab eo interrogatis, respondendi*, he will speake of the state of the world, & he maye give familiarity, & he maye make all fishes of the sea to be obedient, he appeareth like a kinge with a womans face crowned with a bright crowne, he rydeth upon a dromedary & after him comes a greate companye of spirites with all manner of instruments of melodye, but if he be called alone, then he appeareth with 2 kinges & speakes misticallye for he wold not be understanded, neverthelesse thou mayest commaund him to speake in thine owne language, he hath infinit of spirits under him but 12 of the most mightiest be these.

[83]

1. The first is called Beliall,[93] he giveth dignity & promotion, & he giveth love & favour of all persons, he appeareth in likenes of a fayre Aungell, rydinge in a chayre of fier, & speaketh sweetly.

2. The 2 is called Bason, he maketh one Invissible, & wise, & will aunswere to all questions, he appeareth with 3 heades one like a doge one like a man & one like a raven he rideth upon a wild beare, & beareth upon his fist a gossehauke, & out of his mouth proceedeth a flame of fire, & he speakes horsely.

3. The 3 is Gordonsor, he can tell the trueth of all thinges etc. & he is right mighty in the Arrandes doeinge, he appeareth like a good Aungell havinge a darcke face.

4. The 4 is Balath, his office is to make hole man sicke, & to take frome a man his sences or witts, he maketh a man mervelous cunninge in the 7 liberall sciences, he maye give love & dignity to all men, he cane carry one frome on place to another & appeareth like a mishappen image, & speaketh horsely.

5. The 5 is called Mistalas, he receavinge mans shape hath power to teache & instructe one in witchcrafte & nicroma<ma>ncye & knoweth the vertues of herbes stones & trees, & appeareth like a night raven.

6. The 6 is Lecher, he knoweth the seecretts of the 7 sciences, he getteth frindshipe he appears like a knight with a red lyons face, & he speaketh very sadely.

7. The 7 is called Zagayne,[94] & when he receaveth mans shape, he geveth wisedome, turneth earth into any kind of mettall, alsoe he cane turne water into wyne, & of a foole make a wise man & appeareth like a wild bull.

8. The 8 is called Caleos,[95] he hath power & knowledge of infinite treasures, he maketh one beloved & purchaseth familliaritye, he appeareth like a knight ridynge upon a crockadrill & he weareth upon his head 2 crownes, but he is very false in his aunsweres, but if he be well constrayned & mayestered.

9. The 9 is Cagyne vel Cogin,[96] he hath beinge in humaine shape ^to^ bringe any soule beinge not in the heavenly nor infernall power, to speake with thee, he appeares in likenes of a pale horsse.

10. The 10 is called Suchay, he can teach all manner of languages, & to carry one in shorte space from one place to another, he giveth the love of women, & is in that the moste principallest, & especially of widdowes, he appeareth with a fayre face like a woman.

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92 In marg (modern): “21.” He is actually the 22nd spirit in Scot’s and Weyer’s lists.

93 In marg. (modern): “22.”

94 In marg. (modern): “47.”

95 In margin: w.

96 In marg. (modern): “46.”

11. The 11 is Ryall,[97] whoe havinge human shape can resolve all doubts, & tell all thinges, he cane give love of woemen, get frinds & turne the hartes of enemies, he appeareth like a dromedary & speaketh sadely.

12. The 12 is called Zayme, he can bringe money from any place, he will, or is assigned unto him, & to carry the same to any appointed place, he cane in a moment shewe the buildinge or scituacion of any plotte cittye or castell, & cane procure dignitie & honour, & cometh like a raven.

The 4th prince or kinge of spirits is called

Egin & he raigneth in the North, he hath power to teach all manner of scyences & will gladly tell all seecrets & the truth of thinges past present & to come, he getteth frindship, & rayseth one to dignitye, he cane make alteracions of thinges, he appeareth in the likenes of a man, with a bright face, crowned with a double crowne, & he rydeth upon a dragon, & commeth with a fearefull noyse, & before him commeth diverse sortes of instruments, but beinge called alone he bringeth with him 3 kinges, & comes not soe hastely, nor soe dreadfully as others, alsoe he hath with hime infinit spirites, of which these 12 are cheifeste.

1. The 1 is called Ozia, he can teach all manner of artes or scyences, invisibillitye & give favoure of enemies, he can carry one from one place to another & that uppon a sodaine he appeareth like an old man rydinge like an elephant.

2. The 2 is Vriell vell Vriall,[98] he turneth one mettall into another, as iron or brasse into gold & silver, wyne to water or water to wyne of a foole maketh one wise, & maketh one goe Invissible, & he appeareth like a boysterous kinge, & speaketh horsely.

[84]

3. The 3 Vzago,[99] whoe takinge humaine forme, hath power to make one wise & invissible, & to chaunge mann into another forme, or liknes, he getteth love & favour of all men, & giveth true aunswere of all thinges, he appeareth like an aungell, & is right true & faithfull, in all his doeinges.

4. The 4 is Synoryell, & he havinge humaine shape, teacheth to understand beastes lowinge, birdes chirpinge, & doges barkinge, & all manner of languages & can tell all thinges, & shewe the places of hyd treasure & commeth like a wood beare.

5. The 5 is Fessan (Tessan?), he teacheth astronimie, & arithmeticke, & giveth true aunswere of seecret thinges, & appeareth like a flame of fier, & speaketh horsely.

6. The 6 is Goyle, he maketh a man gorgeous & gaye, to have the love & favour of princes, he aunswereth to all questions, & appeareth lyke a rampinge lyon.

7. The 7 is Auras, he hath power to carry dead coarses whither they be appoynted & giveth aunswere to all questions, & appeareth in the likenes of a wild asse.

8. The 8 is Othey, & he cane upon the soddaine make castells, towers & townes, he aunswereth truly to all thinges, he appeareth like to at tune of wyne, & some tyme like a man & then his eyes burne like fiere.

9. The 9 is Saranyt, he can raise dead men, & cause them to take againe theyr owne shape, & to speake with men, he can teach one the 7 artes or sciences liberall, & he aperes like an asse with a woomans face.

10. The 10 is Muryell, he maketh love betwene persons & can tell of treasure hide, & appeareth

97 In marg. (modern): “65” (Vuall).

98 In margin: In mettelles. for gowld [or] siluer.

99 In margin is a glyph, and “for love.”

as a white lyon.

11. The 11 is Hinbra, he giveth dignitie & telleth seecretts, getteth frindshipe, convayeth money from place to place, & appeareth like a gyante, but speaketh soe small that vunethes (uim-?) one can heare or perceave him, but he is passinge true.

12. The 12 is Annoboth vel Anaboth, he hath power to make one mervalous expert in necromancie, & to shewe the place of hidd treasure, & to tell who keepeth it, & if the spirit be of the North, he will drive him awaye, alsoe he can tell of wonderfull straunge thinges, & appeareth in likenes of an Armed knight.

Beallphares[100] or **beallphare**, an excelent carier. He tellethe of hidden tressuers in the earthe or of thinges stolne or loste and is trewe in all his doinges. He cometh forthe out of the east, for so he hathe bine called from the east & he appered very (?) dewtifully to Gods pepell & his serwantes.

[85]

Formae familiares spritibus Solis.

Apparent ut plurimum amplo et magno corpore, sanguineo et crasso, aureo colore super tincto sanguine, motus eorum est, celi coruscatio: et signum eorum est, commovere sudorem invocati.

Formae autem particulares sunt.

Rex habens septrum, leonem equitans

Rex coronatus.

Regina cum septro.[101]

Avis.

Leo.

Gallus.

Vestis crocea, [vel][102] Aurea.

Sceptrum.

Candatus.

fumigium diei dominicae

Sandalum Rubeum.[103]

Spiritus Aeris Diei Dominicae sunt subditi Boreae.

Eorum[104] natura est aurum, gemmas, carbunculos divitias, gratiam et benevolentiam impetrare; inimiticios hominum disolvere, hominibus honores tribuere, infirmitates infere vel auferre.

The spirites that rayne daye is ut sequitur.

100 This note is inserted at the bottom of the page by a second hand.

101 In left margin in late pencil: page 1 of Theus (?) MS.

102 There is a space in the manuscript, presumably to change pen, but so pseudo-Agrippa.

103 In right margin: 170.

104 In left marg: w.

Barkam, Rex with his helpers viz

Bybell, Mylalua, Buesaba. [gemini] (?) hic dicans causam tuam et negotium tum.

This done by the space of one hower after or at the discretion of the maister, meekly kneelinge upon your knees call upon the Aungells of the daye & hower after this manner.

Michael[105] DarDiel huratapel. Estote adiutores mee petitioni, et in adiutorum mihi meis rebus et petitionibus.

deinde invoca Angelos a 4or partibus mundi, Aeri dominantes in die illo

ad orientem, Samael Baciel. Atel. fabriel. Vionatraba.

ad occidentem

Anael. Pabel. Ystael. burchat. Suceratos. Capabil.

ad septentionem.

Aiel. Aniel. Masgabriel. Sapiel. Matnyel.

ad meridiem.

habudiel. Machasiel. Charsiel. Uriel. Naromiell.

[figure, spirit portrait.][106]

fumigium diei dominice Sandalum Rubeum

After you have repeated thes names in their heavens then saye O vos[107] omnes, adiuro atque contestor per sedem Adonay + per Hagios + Otheos + Iskiros, Athanatos, Paracletus, α et ω, et per hac tria nomina secreta Agla + On + Tetragramaton + quod hodie debatis ad implere quod cupio.

[86]

[sun] [figure, spirit portrait] Seale [sun] [figure, pentacle: made in the daye of [sun] houre nature & artif of [sun] / Soll.] [sun]

[figure per Agrippa]

Coniuratio Diei Dominicae.

Coniuro[108] et confirmo super vos Angeli fortes Dei et sancti in nomine **Adonay + Eye + Eye + Eye +** qui est ille qui fuit, est, et erit, **Eye + Abraye:** et in nomine **Saday + Cados, Cados, Cados,** alte sedentis super Cherubin, et per nomen magnum ipsius dei fortis et potentis, exaltatique super omnes celos **Eye, Saraye,** plasmatoris seculorum, qui creavit mundum, caelum, terram, mare, et omnia que in eis sunt in primo die, et sigillauit ea sancto nomine suo Phaa: et per nomina sanctorum Angelorum, qui Dominantur in quarto exercitu, et serviunt coram potentissimo **Salamia,** Angelo magno et honerato: et per nomen stelle, que est [sun] et [per] signum, et per Immensum nomen dei viui, et per nomina omnia predicta, Coniuro te **Michael**, Angele magne qui es prepositus diei Dominice: et per nomen **Adonay**, dei Israel, qui creavit mundum, et quicquid in eo est, quod pro me labores, et adimpleas omnem meam peticionem, iuxta meum velle et votum meum, in negotio et causa mea.[109]

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105 In left margin: "Cum genibus flexis"

106 In right marg: 171.

107 In marg: "page 5 T Ms."

108 In left margin in ink: "w"; in pencil: page 5 Ts; in right marg: "171."

109 In margin in pencil: See Agrippa 570.

This ended read the Invocation for the Aungells of every daye as you shall finde at the end of the Invocations & offices of the 7 Aungells.[110]

Formae familiares spiritibus Lunae

[moon]

Apparebunt[111] ut plurimum magno corpore, Amplo, molli et ph[l]egmatico: colore instar nubis obsturae et tenebrosae [+vultu] tumido, occulis rubeis, et aqua plenis, capite calvo, dentibus aperinis. Motus eorum sicut ingens maris procella, pro eorum signo apparebit ingens pluvia iuxta circulum.

formae autem particulares sunt

Rex sagittarius damam equitans. Parvulus puer. Mulier venatrix cum arcu et sagitta. vacca. Damula. Anser. Vestis viridis vel argenta. Sagitta. Multipes.

Spiritus Aeris diei Lunae sunt subditi Zephiro, qui ventus est Lunae. ffumigium diei lunae Aloe.

[87]

[Eoru]m Natura, argentum dare, res de loco ad locum deferre, equos veloces tribuere, [secre]ta presentia, et preterita personarum dicere,

[Hark]am his helpers, viz [Bylet]hor, Byleth, Mylu, Acuteba.

[Gab]riel [figure, angel] [figure, Agrippa sigil] [figure, spirit]

Gabriel. Michael. Samael. ...Estote adiutores mei petitioni et cetera.

[figure, pentacle, made the day & houre of [moon]]

ad orientem. Gabriel. Gabrael. Madiel. Deamiel. Ianael.

ad occidentem. Sachiel. Zaniel. Habaiel. Bachanael. Corabiel.

ad Septentrionem. Mael. Vuael. Valnum. baliel. balay. humastrau.

Ad Meridiem. Curaniel. dabriel. darquiel. hanuin. Anayl. Vetuel.

O vos omnes, Adiuro atque contestor etc.

Coniuratio Diei Lunae.[112]

Coniuro et confirmo super vos Angeli fortes et boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ia, Ia, fortis Ia, qui apparuit in Monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Ieia, qui Maria creavit, stagna et omnes aquas in secundo die, quasdam super celos, et quasdam in terra. sigillavit mare in alto [*alio] nomine suo, et terminum, quem [*quam] sibi posuit, non preteribit: et per nomina Angelorum, qui Dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso et honorato: et per nomen stellae que est Luna: et per nomina predicta, super te Coniuro, scilicet: Gabriel, qui es prepositus diei Lune secundo, quod pro me labores et adimpleas omnem meam petitionem, Iuxta meum velle et votum meum, in Negocio et causa mea etc.

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110 In margin in pencil: p. 7 Theus Ms.

111 In right margin: 17[.].

112 In left margin in pencil: "p. 11 T (J?) Ms." In right margin in pen: "172".

[88]

[mars] *Formae familiares spiritibus Martis*

[mars] fumigium diei Martis piper

Apparebunt[113] longo tempore cholerico, et aspectum turpissimo: colore subfusto, et quasi ruffo, cornibus ferre Cervinis, et unguibus griphi: mugiunt instar taurorum insanorum. Motus fit quasi instar ignis comburientis, signum afferent in specie, fulgur et tonitru iuxta circulum.

Formae autem particulares sunt.

Rex armatus, lupum equitans

Vir Armatus

Mulier clypeum in femor tenens

Hircus

Equus

Cervuus

Rubra vestis

Lana

Multiceps

Spiritus Aeris diei Martis subditi sunt solano [*subsolano].

Eorum natura est, praelia, mortalitates, occisiones, et combustiones facere: et bis [+mille] milites dare ad tempus, mortem[,] infirmitatem, aut sanitatem tribuere[.]

Iammas rex with his helpers, Carmas, Itamall, palframen, palframe

[figures] made in the day of [sun] houre of [Mars]

Samael. Satael. Amabiel. } estote adiutores mei et c.

Ad Orientem.} Friagne. Guael. Damael. Calzas. Arragon.

Ad Occidentem.} Lama. Astagna. Lobquin. Soncas. Iaxel. Isiael. Iriel.

Ad Septentrionem.} Rabumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.

Ad Meridiem.} Sacriel. Ianiel. Galdel. Osael. Viannel. Zaliel.

O vos omnes, adiuro atque contestor etc.

Coniuratio diei Martis.

Coniuro et confirmo super vos, Angeli fortes et sancti, per nomen, Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: et per nomina ipsius alti dei, qui fecit aquam ar[i]dam apparere, et vocauit terram, et produxit arbores, et herbas de ea, et sigillauit super eam cum precioso honorato, metuendo et sancto nomine suo: et per nomen Angelorum dominantium in quinto ex<c>ercitu, qui serviunt, Acimoy, Angelo magno, forti potenti et honorato: et per nomen stelle, que est Mars: et per nomina praedicta coniuro super te Samael

113 In left margin in pencil: "p. 13 Th. S."

Angele Magne, qui praepositus es diei Martis: et per nomina Adonay dei vivi et veri quod pro me labores, et adimpleas omnem meam petitionem iuxta meum velle et votum meum, in negocio et causa mea etc.

[89]

[In margin:] *Fumigium Diei Mercurii. Mastix.*

[mercury] *formae familliares spirittibus Mercurii*

Apparebunt ut plurimum corpore medie staturae, frigido, humido, pulcro affabili loquio, forma humana, instar militis armati, colore perlucido. Motus eos est sicut nubes argentea, pro signo horrorem inferunt invocanti.

Formae antem particulares sunt,

Rex ursum equitans

Adolescens pulcher

Mulier celum tenens

Canis

Ursa

Pica

Vestis Versicolor

Virga

Baculus

Saba rex, his ministers, hanyey, yron, alyedio

Spiritus Aeris diei Mercurii subiiciuntur Africo.

Eorum natura est omnia mettalla dare, omnia terrena, preterita, presentia, et futura revelare, iudices placare, victorias in prelio dare, experimenta et omnes scientias destructas, redificare, docere: et corpora ex elementis mixta, conditionaliter unum in aliud transmutare, infirmita[te]s vell sanitatem dare, pauperes subli[ma]re, [+sublimes deprimere, spiritum, vel spiritus ligare] vell dissolvere, seras aperire. Tales spiritus operationes aliorum habent, sed non ex perfecta potentia, sed in virtute vel scientia.

[figures] made in the day of [Mars[houre of [Mercury]

[+Angeli Diei Mercurij:] Raphael. Miel. Saraphiel. } Estote adiutores mei, etc.

Ad orientem.} Mathlai. Tarmiel. Baraborat.

Ad occidentem.} Ierescue. Mitraton.

Ad septentrionem.} Thiel. Rael. Iariahel. Venahel. Velel. Abviori. Vcirmiel.

Ad Meridiem.} Millet. Nelapa. Babel. Caluel. vel. Laquel.

Coniuratio Diei Mercurii.

Coniuro et confirmo vos Angeli fortes, sancti et potentes, in nomine fortis, metuendissimi et benedicti, Ia, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie: et in nomine Adonay<e>, dei Israel, qui creavit luminaria magna, ad distinguendum diem a nocte: et per nomen

omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo maiori, atque forti et potenti: et per nomen stelle, que est Mercurius, et per nomen sigilli, quæ sigillatur a Deo fortissimo et honorat[i]o, per omnia predicta super te Raphael Angele magne Coniuro, qui es prepositus diei quartae: et per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris et per nomina Angelorum, qui in gratia[m] salvatoris confirmati sunt: et per nomen sedis animalium habentium senas alas, quod pro me labores, et adimpleas omnem meam petitionem, iuxta meum velle et votum meum, in negotio et causa mea etc.

[90]

[In margin:] *fumigium diei Iovis Crocus*

forme familiares spiritibus Jovis

Apparent corpore sanguineo et cholerico mediae staturae, horribili motis [*motu], visu mitissimo, blando colloquio, colore ferrugineo. Motus eorum, est corruscatio, cum tonitru, signum eorum apparebunt iuxta circulum homines, qui in specie a leonibus devorabuntur.

formae autem particulares sunt:

<Forman> Rex [+gladio] evaginato cervum equitans.

Homo mitratus longo vestitu.

Puella cum laurea corona, ornata floribus.

Taurus.

Cervus.

Pavo.

Azurina vestis.

Gladius.

Buxus.

Forman rex his ministers} Gewthren, Gewthem.

Sp[ir]itus aeris diei Iovis subiiciuntur Austro.

Eorum natura est mulierum Amorem conciliare, letos et gawdentes homines reddere lites pacificare, inimicos mittigare, sanare infirmos, sanos infirmare, adferre vell auferre [+damna].

[figures] made in the day of [sun] houre of [Jupiter]

Sachiel. Castiel. Asasiel. } esto adiutores mei etc.

[In margin in pencil: Azazel / P.L. I. 534.]

Sed quoniam ultra quintum celum, Angeli aeris non reperiuntur, ideo die Iovis, dic in quatuor mundi partibus, orationes sequentes.

Ad Orientem.

O deus magne et excelse, et honorate, per Infinita secula. ego rogo te piisime pater etc.

Ad occidentem.

O deus, sapiens, clare et iuste ac divina clementia: ego rogo te piissime pater, quod meam petitionem, *quod meum opus et meum laborem hodie debeam complere*, et perfecte intelligere, tu

qui vivis et regnas per infinita secula seculorum, amen.

Ad septentrionem.

O deus potens, fortis et sine principio. ego rogo te piissime pater etc.

Ad Meridiem.

O deus potens et misericors, ego rogo te piissime pater etc.

Conjuratio diei Iovis.

Coniuro et confirmo super vos Angeli sancti, per nomen Cados, Cados, Cados, Escher[e]ie, Escher[e]ie, Escher[e]ie, Hatim, ya, fortis, firmator seculorum, Cantine, Iaym, Ianic, Anic, Calbat, Sabbac Berifay, Alnaym: et per nomen Adonay qui creavit pisces et reptillia in aquis, et aves super faciem terre, volantes versus celos die quinto: et per nomina Angelorum [+serventium in sexto exercitu coram pastore Angelo] sancto et magno et potenti principe: et per nomen stelle que est [jupiter] et per omnem [*nomen] sigilli sui: et per nomen Adonay, summi dei omnium creatoris: et per nomen omnium stellarum, et per vim et virtutem earum, et per nomina predicta coniuro te Sachiel Angele magne qui es prepositus diei Iovis, ut pro me labores, et adimpleas omnem meam petitionem, Iuxta meum velle et votum meum in negotio et causa mea etc.

[91]

[venus] formae familiare spiritibus veneris

...Sarabotres rex, ministris eius} Nasar, Manasa.

Fumigium die veneris costus.

Apparebunt corpore pulcro medie stature, amabili et iucundo aspectu, colore albo vel viridi, de super aurato. Motus eorum, est sicut stella clarissima pro eorum signo, videbuntur extra circulum puelle ludentes, que invocantem ad ludum concitabunt.

Formae autem particulares sunt

Rex cum sceptro, camelum equitans.

Puella pulcra vestita.

Puella nuda.

Capra.

Camelus.

Columba.

Vestis alba vel viridis.

Flores.

Sabina herba.

Spiritus Aeris [diei] Veneris, subiiciuntur Zephyro.

Eorum natura est, dare argentum, homines excitare, et procliviores reddere ad luxuriam, inimicos per luxuriam concordare, et matrimonia facere, homines in amorem mulierum allicere, infirmitates dare vell auferre, et omnia que habent motum facere.

[figures] made in the day of [Mars] howre of [Venus]

Anael. Rachiel. Sachiel.} estote adiutores mei etc.

Ad Orientem.

Setchiel. Chedisutaniel. Corat. Tamaell. Tenaciell.

Ad Occidentem.

Turiel. Coniel. Rabiel. Kadie. Maltiel. Hufaltiel.

Ad Septentrionem.

Peniel. Penael. Penat. Raphael. Raniel. Doremiel.

Ad Meridiem.

Porna. Sachiel. Chermiel. Samael. Santaniel. Famiel.

O vos omnes, adiuro atque contestor etc.

Coniuratio diei Veneris.[114]

Coniuro et confirmo super vos sancti Angeli fortes atque potentes, in nomine On, Hey, Hey, a, Ia, Ie, Adonay, Saday, et in nomine Saday, qui creavit quadrupedia et animalia reptilia, et homines in sexto die, et Adae dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: et per nomina Angelorum servientium in tertio exercitu coram Dagiel, Angelo magno principe forti atque potenti: et per nomen stelle, que est Venus: et per sigillum eius, quod quidem est sanctum: et per nomina predicta coniuro super te Anaell, qui es prepositus diei sexte ut pro me labores et adimpleas omnem meam petitionem, iuxta meum velle et votum meum in negotio et causa mea etc.

[figure, astrological symbols in brown ink]

[92]

forme familiares spiritibus saturni.

fumigium diei Saturni Sulphur.

Maymon rex ministris eius[115]

Albewe

Malyke

Etheye

Alydee

Cherasa, but these be not soe true, as other of the other dayes.

Apparent ut plurimum longo et gracili corpore, vultu iracundo, facies quatuor habente, unam in occipitio, alteram in sincipitio, et utrasque rostratas. In utroque genu apparent etiam facies; sunt colores nigri et perlucidi: Motus eorum est, [+ventorum agitatio, cum specie terrae motus, signum eorum est][116] terra alba, qualibet niue candidior.

Formae autem particulares sunt:

114 In left margin in pencil: “p. 30”; in right margin: “176.”

115 In left margin: “p. 31 J Ms.” In right margin: 176.”

116 A line appears to have been accidentally omitted, but so pseudo-Agrippa.

Rex barbatus draconem equitans.

Senex barbatus.

Mulier vetula, bacula innixa.

Porcus.

Draco.

Bubo.

Vestis nigra.

Falx.

Iuniperus.

Spiritus A[e]ris diei Saturni [+subiiciuntur vento Africo].

Eorum natura est, seminare discordius [*-ias], odia, et malas cogitationes, plumbum ad libitum dare, quemlibet interficere et quolibet membrum mutilare. Ut supra.

[figures] made in the day and hower of [Saturn]

Cassiel. Machatan. Vriel.} estote adiutores mei etc.

Ad Orientem.

O deus magne et excelse, et honorate per infinita secula: ego rogo te piisime pater quod me[am] peticionem, quod meum opus et meum laborem hodie debeam complere, et perfecte intellige[re,] tu qui vivis et regnas per infinita secula seculorum, amen.

Ad occidentem.

O Deus Magne sapiens, clare et iuste, ac divina clementia: ego rogo te clementissime pater, etc.

Ad septentrionem.

O Deus potens fortis et sine principio ego rogo te benignissime pater etc.

Ad Meridiem.

O Deu[s] potens et misericors ego rogo te magnissime pater etc.

Coniuratio [diei] Saturni.

Coniuro et confirmo super vos Caphriel vel Cassiel Machatori [*Machaton] et Seraquiell Angeli fortes et potentes: et per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acin, Acin, Acin [*Acim, Acim, Acim], Cados, Cados, [Ina vel] Ima, Ima, Saday, Ia, Sar, Domini formatoris seculorum qui in septimo die quievit: et per illum qui in beneplacito suo filiis Israell in hereditatem observandum dedit, vt eum firmiter custodirent et sanctificarent, ad habendum inde bonam in alio seculo remunerationem: et per omnia nomina Angelorum servientium in excercitu septimo Boell Angelo magno et potenti principi: et per nomen stelle que est Saturnus: et per sanctum sigillum eius, et per nomina predicta, Coniuro super te Caphriel qui es prepositus diei septimae, que est dies Sabati, quod pro me labores, et adimpleas omnem meam petitionem, iuxta meum velle et votum meum in negotio et causa mea etc.

[93]

This beinge done[117] **suffumigate** the 4 partes of the world & the 4 **Elementes** East, West, North, & South

117 In margin: 177.

for the parte of the Easte & the ffier serveth} *Ambra, Muscus, et Alba Caera*

for the parte of the West & the Ayer serveth} *Bathamus camphora et olium olivas*

for the parte of the North & the water serveth} *Lignum aloes, nux, muscata et macis*

for the parte of South & the earth serveth} *Algalia, Almea, et tiriaca*,

Note as there be 7 heavens 7 star^r^es, & 7 Dayes in the weeke, soe therbe 7 suffumigations which holdeth with theme the vertue of the 7 starres, & maketh glad the spirits of the Ayer the Aungells of heaven, & the devills etc.

[saturn] Thimiamata of the sattursday after the opinion of Salomon, ought to be made of all good thinges & well smellinge rootes, as costus herba thuris et[c]^r

[sun] Thimiamata of Sonday is Masticke, Muske, & other good gumes.

[moon] Thimiamata of Monday is, Folium Mirti, & Lauri, & other leaves of good odoures.

[mars] Thimiamata of Tewsdaye is, Sandalus rubeus, niger, et albus, & all such trees as cipres etc.

[mercury] Thimia[ma]ta of Wensdaye is, Nux, Muscata gariofoli & Citruli & the rinde of orrengis drye powdred & other fruites of good savoure.

[jupiter] Thimiamata of Thursdaye[118] is cinamomo, cassia, lignea, cortex lauri mices (?) & other good rindes

[venus] Thimiamata of Frydaye is moske, roses, violetts, crocus et other good flowires of savoure, & to the contrary, contrarye, put you all **Thimiamata** stinckinge.

[saturn] radias

[jupiter] fructus

[mars] ligna

[sun] gummi

[venus] flores

[mercury] cortices

[moon] folia

[Next to above, with bracket:] This you maye see that each Thimiamata of good odoures gathereth togeter his spirrits: after his nature culler & his strength is, & further wee see that all suffumigations are made of rootes, trees, ryndes, leaves fruites & gumes etc.

Martagon[119] appium in sqrino (?) & artemissia, beinge made in suffumigation mixt with coriander & cardamonum, 7 nights duringe the tyme of the citacion, these beinge tempered with aqua lapides gathereth spirites together.

Note that duringe the tyme that these suffumigations are in burninge by the suffumigator the maister maye take his ease, & imediatly afte[r] read the proper call of the spirrits etc & by the space of one hower after lett the maister read the invocation for Tantavalerion folii alsoe hemlocke

118 In marg: […] must take the oders/ […] wensday for thur-/[sda]ye]

119 In left margin: "[…] quiam" (?); in right margin: "178."

henbane, & coriander burnt are good to urge the spirite a bodye.

Deus pater, Deu fillius, Deus spiritus sanctus 3 persons & one greate God and lyvinge God in trinitie, & he is α et ω.

[Column 1]

1. Phebus, is called the God of the [sun].
2. Phebe, God of the [moon].
3. Apollo, God of wisedome.
4. Aelous, God of the ayer & the windes.
5. Awrora, God of the springe of the daye.
6. Neptune, God of the seas & waters.
7. Diana, Goddes of woodes & chases.
8. [jupiter], God of riches.
9. Iuno, Goddes of riches, & treasure.
10. Seres, Goddes of corne.
11. [saturn] God of gold & leade.
12. fortune is a variable Gods not a sertaine.
13. Discord, the God of striefe & debate.
14. Ysys, God of fruite.

[Column 2]

15. Baccus, God of wyne & excesse.
16. Pan, God of shepperds & beastes
17. [venus] and Cupid Gods of love.
18. Hebee, God of youth.
19. [mercury], God of language sciences & eloquence.
20. [mars], the God of battell, & he by the sufferance of God / doth chaunge the Nature of beastes.
21. Acates, God[e]s of charmerie & invocans.
22. Morpheus, the opener of dreames.
23. Pluto, the God of hell.
24. Minons, the Judge of hell.
25. Serberus, the porter of hell,
26. Attropos the God of death.

Sainct Cyprian fryer Bacon, fryer Bungi, frier Lumbard & others saye that Luciffer Bellsabube, Sathanas, Pluto Minos, Asmodeus, Lamathan, Balberith, Balphegore, Baal, & Cerberus be cheiffe rulers of hell savinge Tantavalarion the emperour of hellish sprits.

[94]

These be they that make bookes & wriete bookes.

I Desire you, Obymero, *per noctem, et* Symeam *et membres membris et* Lasys *cawtis nomis et* Arypys, that you doe commaunde in this hower, & make me & that with out any questioninge, a verie fayre booke, & in that forme & shape, as that it shalbe given you in commaundement by me, & that it be done accordinge to my will, at my comminge in readines, to the same booke or bookes, & that they to bee of such effecte, when that I will, & that nowe you come to me to make true this booke or bookes, & that nowe you forth with doe come here to me, & to fullfill the same, & that effectually, & thou Abrinno vel Obymero, per noctes, symon mobris, Laycon, Catys, Oropys, & drypys, you Angells beinge the best writers, nowe doe you here appeare, & that in the shape of writers, therfore in the name of the father & the sonne & the holy Ghost, I nowe coniure you & that by hime that created all thinges, & by this greate & moste fearefull name + Tetragrammaton + & by all other his blessed names, that nowe forth with & that with out anie let or hurte, that nowe immediately you doe come heere to me & to make me such a booke incontynent conteyninge this forme, & to wriet the same, & that nowe by the vertue of God, & all wordes, & by the vertue of these characeters, that this booke be written nowe fortwith soe be it

[figure, characters]

Goe you to some seecrete place, & that alone & beare with thee queares of paper or parchment, to make thee booke or bookes, open thou thy booke that thou callest them by, & saye as afore & bidd them make a booke of Alcamye, or of arte magicke coniuration or Nigromancie or of what arte or science thou wilt have it. Finis.

A coniuration most necessary to the Aungells of each daye to the obtayninge of any spirit thou callest.

I coniure,[120] adiure & confirme upon you O Angells of God, mighty & good in the name of + Adonay + Adonay, Adonay, Eye, Eye, Eye, V (?). God was God is & God shalbe, & in the name of God, Cados, Cados, Cados, high sittinge upon Cherubine, & by the greate name of the stronge God, high & mighty above all heavens, Eye, Saraye, the shaper of worldes, the Creator of heaven earth sea & hell, & all in them that hath anie beinge, O holy Aungells I coniure & invocate you by him whose name is Jehovah, that made the first daye & sealed it with his owne name Phaa, & by him which appeared in the mount Synay to Moyses the greate prophett & leader of his people Israel, whose name is Achim, Ia, & that with greate glory, whoe mad the waters, seas, floodes, springs, wells, & fountaines the second daye, & sealed them with his owne name I. that they should not passe their straightes & boundes, I coniure & confirme upon you Angels mighty & holy & that by the names of that high God, that made the 3d daye the water to apeare, dry land & called it the land, & sealed it with his owne name I that it should bringe forth trees & hearbes of it selffe, I coniure you mighty Angells holy, & of greate power in the name of the dreadfull & blessed, Ia, Adonay Eloim, Saday, Asarie, & in the name of Adonay God of Israel, that created greate lightes to devid the daye from the Night the 4th daye & sealed it with his own name Phaa, that it should be unto tymes, & tyeds, Nightes, & dayes, I coniure you O holy Angells by the mighty Escherie, the confirmer of worldes, & by the name Adonay, that one the 5 daye created fishes & all other

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[120] In left margin: "9". Below that in pencil "p. 5 J MS...." Also in left margin in red ink are symbols for the planets or days of the week -- [sun] [moon] [mars] [mercury] [jupiter] [venus] [saturn], but not lined up with text (as far as I can tell). In right margin: "184."

creepinge thinges, in the waters, byrdes flyenge upon the face of the earth & sealed it with his owne name, Phaa, I coniure you Aungells of greate power in the name, On, Hey, Heya, Saday, and in the name Saday, that created all 4 footed beastes & men in the 6 daye & gave to Adam power upon them & upon all the worckes of his handes, I coniure you o noble Angells stronge & mightye & by the name Acim, Ima, Sagla & Ia, the Lord of Lordes, which in the 7th daye rested & gave it as a lawe to the children of I[s]raell, to be observed as a holy & sanctified <sanctified> daye, I coniure & exorcise you O Angells of greate power by the 7 notable coruscant & splendishinge starres [sun] [moon] [mars] [mercury] [jupiter] [venus] [saturn], & by the greate name of God, Tetragrammaton, the mighty name Agla, the wonderfull name Adonay, the strong name, El, & the name On, names of singuler maiestie, O Angells by all these & all others most reverent & high names of God both effable & ineffable, knowen & unknowen, which I by reason of myn inbisillite & weaknes, dare not to attemp[t] as ons to be soe hardy to name nor excogitate, by these *iterum atque iterum*, again & againe & soe manie tymes againe as ther be starres in the sky sandes on the shores, [95] fishes in the sea,[121] & grasses upon the face of the erth, I coniure, & adiure, urdge & constraine, confirme & compell, bidd & commaund you & every of you, one & all, joyntly & severally to give & yeeld unto me, as nowe in this perillous worcke your strengthes & ayde, & that you commaunde by & under the lysence of your God whose messengers to serve you you are, that as sertainely as thou O Michaell arte appointed to [sun] to protect & governe the people of God, & that by invincible strength, as true as thou O Raphael, was adtributed *ad Tobie, [mercury] ut parentum Sanaret, ex periculis liberat filium, et ei uxorem suam adduxerit*, as assuredly as thou O Gabriell[122] wast apointed the moste joyfull embassadour, to the moste pure holy & chaste virgine Marye, *virgo ante partum in partu et post partum*, & greetinge hir with this undoubpted salutacion *Ave gratia plena Dominus tecum*, & as Daniel receaved consolation from his God by thee & Zacharie pater Iohanes Baptiste for his incredulity & unbeleeff was stricken dombe, & for a tyme lost his speache, soe sertainlye truely, & undoubtedly O you holy mighty & excellent Angels I beseech & praye you, yea & I in the name of your God whose spirits you are I doe chardge & commaund you that you & every one of you license & permitt all superiour spirits & dyvells, to compell urge & commaund this spirit N. to come speedily, & to appeare vissibelly here in a circle for him made & prepared with his name written therin & that in a fayer humane shape & forme, even lyke a child of 3 yeeres of age, without the molestacion of the Ayre or hurtinge of anie creature bearinge lyffe, annoyinge of beastes or fearinge of mee, or anie of my ffellowes, & that beinge come he doe his best to the uttermost of his office & duety to tell shewe & declare yealde, give & deliver to me the symple trueth & nothinge but the trueth of all such thinges, I shall aske require or demaund of him, & alsoe if he shall be stubborne & pertinent in contempt & not obedient to me, callinge upon him by the mighty power of your & my God that then you cause & enforce the same spirrits, superiours Magistrates & rulers, to punishe vexe trouble molest & torment him the sayed rebellious & contemninge spirit, with all the hellish & unspeakable paines & languishinges, & that if he be in joy to diminish the same, & if he be in paine to augment & multiplye it, & alsoe o youe most excellent, potent Aungels, I praye & beseech youe to graunt & yeeld unto me your ^+^ (?) succoures that I maye have power to call, to urge, to compell, to binde, to curse, to make obedient, to release, & to dissmisse the same spirit N he fullfillinge my will & desire, & I coniure & straightly charge you & every of you, by all the wordes nowe spoken, & in this booke written, & in the most highe & seecrete arte in Nigromancye conteyned & by the rodd of Moyses, the Arcke of God & moste high & mighty Name of God, written in the forehead of Aaron the prieste of the super excellent & honorable God by all these I invocate upon you O Angells & by this most Terrible name & name of singuler power + Tetragrammaton + that you labor for me & doe your endevoure that I maye have this my petition graunted my will fullfilled, & my desier accomplished, accordinge as shalbe moste

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[121] In right margin: 185.

[122] In right margin: [moon].

acceptable to the good pleasure of my God, neccessary for the health of my soule, & the utilitie of my body, that is that this spirit N maye presently without delaye visibelly come & appeare personally in fayre & humane forme, quasi puer tres annos natie & truely to declare, & true aunsweres to make, to all interrogatories questions or demaunds as shalbe by me or anie other of my ffellowes or sotiates prepouned or in any wise delivered, & that he maye doe his office & duety to the uttermost & nothinge therof to keepe backe, nor conceale from me & us, but be by Gods permission, your ayed & our callinge upon, redy to minister the same presently, & the very tyme to him lymitted to him & assigned. This graunt Good Lord God whoe lyvest & reignest in glory sempiterne without beginninge & with out endinge nowe & for ever for thy deare sones sake Jesus Christ the everlastinge & true worde, the Immaculate Lambe the saviour of mankinde & the moste just judge, to whome [to]gether with the holy Spirite Sanctifier of all the electes be praies & glory, amen. Amen.

O Angeli supradicti, estote adiutores mee petitionis et [in] adiutorium mihi in meis rebus et petitionibus. O vos Angeli omnes, adiuro atque contestor, per sedem Adonay, per Agios Otheos, Iskyros, Athanatos, Paracletos, Alpha, et Omega, et per hac tria nomina secreta + Agla + On + Tetragrammaton + quod hodie deb[e]atis, adimplere quod cupio. pro T.B. et M. B.[123]

[figure, book with title "*Seu Clavicula Salomonis Regis*", with left page numbered 70 and right page numbered 71]

[96]

The order of the circle worcke

[figure, circles]

Accingimini filii poten[te]s et / estote parati in hoc tempore quoniam melius est / nobis mori in servitia dei, quam vivere [*videre] mala gentis / prevalebunt

O filii omni tempore be / nedic deum, et pete ab eo viam vos diri- / gat, et omni tempore concilia vos in / ipso permaneant.

Orate fratres pro me / ut meum hoc operum pariterque vestrum, / acceptum sit Domino deo, et Illumina cor meum / et labia mea: et accipiat dominus digne hec / opera et habeam desideriis, meis Amen.

[97]

Sociats saye kneelinge these spalmes, ut perge

1 Credidi propter quod locutus sum. psalmes 115.

2 Ad dominum cum tribulare. 119.

3 Eripe me Dommine ab homine malo. 139.

4 Domine clamavi ad te exaudi me. 140.

5 Voce mea ad Dominum clamavi. 141.

Consecratio Circulum [*circuli] The maister standinge in the myddest.[124]

[figure]

[123] "Pro T.B. et M. B." is in brown ink in a later hand.

[124] In right margin: "153." In left margin in pencil: "I think this is in the Secretum Secretorum Ms." Compare with the "consecratio circuli" on page 39.

Coniuro te circulum, et locum istum per illum verum deum qui istam Terram creavit, sanctifico + et consecro + te circulum, et locum istum, per ipsum Creatorem qui totum mundum de nichilo creavit et fecit, et per ista eius nomina sanctissima + Theos + Otheos + Yskiros + Athanatos + Ioth + Agla + On + Eloe + Eloy + Elyon + Ya + TETRAGRAMATON + et per omnia alia nomina sanctissima mihi nota et ignota sit locus iste et circulus iste ex dona grati^em^ [*gratiarum] omnipotentis altissimi dei benedictus + et consecratus + sanctificatus + et custoditus + et societatem omniu[m] sanctorum dei, et sanctorum Angelorum et Archangelorum, dominationum, principatum, potestatem, virtutem, cherubine, et Seraphine, prophetarum, Apostolorum, Evangelistarum, Martirum, Patriarcharum, Confessorum, atque virginum, potenter confirmatus, et Reconciliatus Circulus et locus iste, quatinus talem virtutem habeat potestatem et sanctitatem suam capiat et optineat a signo dei vivi et veri, et a sancta Christi cruce + quod nullus spiritus malignus habeat aliquam potestatem locum aliqualiter ingredi nec inter circulum istum terrores fantasma tymores nec temptaciones aliquo modo nobis nocendo valeant inferri ipso iuvante et defendente cui celestia terrest[r]ia et infernalia subiiciuntur, per Dominum nostrum Iesum Christum fillium tuum, qui vivis et regnas deus in seccula secculorum Amen.

hic asperge circulum cum aqua benedicta.

Surgite sancti de mantionibus vestris loca sanctifficate nobis, et omnes spiritus qui hic fuerunt benedicite, et <ne> nos humiles peccatores in pace custodite [*custodire].

Then saye this in the 4 partes etc.[125]

Per cruce + hoc signum fugiat pro[c]ull omne malignum, et per idem signum salvetur quotque benignum.

This beinge sayed & done take the sworde & doe as followeth.

Take the sworde & therwith make [4][126] crosses in the 4 partes of the world first the Easte West, South & Northe, then Turne to the easte & sayee as ffolloweth.

Oremus eas

Deus totius p[i]etatis, autor [et] fundamentum qui per os unigeniti filii tui dixisti domus meam domus orationes vocabitur, hanc partem orientialem + purificari + benedicere + et sanctificare + consecrare + digneris, et adversus omnes Nove hostitias et illusione protegere digneris cum eius habitati, omnibus, per gloriosam maiestatem tuam in qua gloriosissimam regnans et regnaturus es in secula secculorum. Amen.

then goe into the west & with the sworde crossinge it saye *ut perge*

Deus qui per unigenitum tuum et eius Introitum ulnas [*ualuas] porcarum hierusalem sanctificasti te suppliciter exoramus, ut hunc partem occidentalem et omnes in ipso habitantes + purificari + benedicere +sanctificare + consecrare + adversus omnes malignas illusiones spiritum protegere digneris, per gloriosissime regnas etc.

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125 In marg: 139.

126 There is a space in the MS, presumably to switch ink.

Into the South *et dic ut perge*.

Deus cuius proprium infima sublivari, et [*est] in te confidentes semper cadere, te suppliciter exoramus ex dono gracie tue hanc partem meridionalem et omnes in ipso habitantes + purificare etc.

In the North

Domine omnipotens qui de nichillo cuncta formasti qui ad te voce clamantes benignitur exaudis, te laudamus + Te Adoramus + Te benedicimus + Te glorificamus + Te supplices + exoramus ut hanc partem septentrionale et omnes in ipso habitantes adversus omnes malignos spiritus illusiones protegere etc.

This done goe into the middest of the circlle turninge into that parte the spiritt is & saye.

O God the Creator of all thinges which hast seperated heaven & Earth, & hast placed the deepes in the bottome therof, & hast given originall encrease unto all creatures in fiere in ayere in water & earthe, which hast made the [sun] the [moon], & orders of starres, which hast created Angells in the appointinge of light, which hast formed man unto thine owne simillitude, & hast Inspired him with the breath of lyffe, hast coupled Eave unto him for his wiffe beinge formed of a ribb taken out of his side, which hast cast them from the paradise of pleasure, for the breach of thy commaundements, which spakest unto Moyses thy servant in the middest of the fiery bushe, which diddest cause the rode of Aaron to waxe green [98] And to bringe forth buddes & fruites, which opened a waye unto the people of Israel, through the middest of the Red Sea, & diddest therin overthrowe & drowne pharao with his whole Armye, which gavest foode to helias by a raven, which didest deliver Jonas from the belly of the whale, wherin he laye 3 daies which preservedst the 3 younge men Sidracke Misak & Abednago from the violence of the hote burninge oven, which diddest send thy only begotten sonne into the world for the salvacion of mankinde, which diddest raise Lazarus beinge dead & stinckinge which gavest sight to the blinde, speache to the dumbe, hearinge to the deaffe, & restored the halte to his limes, which by his death hath restored to lyffe the loste worlde, O God, which hast done these thinges & others Innumerable that neither tonge can exsprese, nor mans minde conceave, wee humbelly praye & beseech thee that thou wilt vouchsaffe, with thy greate might to purifie + blease + sanctifie + & make holy both us & our Circle,[127] that it may be a place of preservation protection & deffence for us against all wicked Illusions of diceavable spirrits, & that by thy holy & blessed commaundement, & vertue of thy Sones Crosse + , graunte Lord that they have noe power over us, by thy glorious Maiesty, in the which thou doest & shalt raigne most gloriously, nowe & for ever & world without end amen.

Then sense[128] the circle with suffumigations meete & convenient, etc., but first blese both the senser the fyer and the suffumigations.

O God[129] which in the finger of thy dietie hast healed all kinde of plagues, & haste restored the diseased unto their former health, graunt nowe I praie & humbelly beseeche thee that this N. of mettall etc. maye be touched + blessed + & sanctified by thy dietie, that by the dignitie of thy Name it maye serve to the operation to which it is prepared: by him which liveth & raigneth God for ever & ever Amen.

O God which despise<se>st not the peticiones of wretches, nor the voices of them that crie unto

127 In right margin: 139.

128 In margin: 153.

129 In margin: “154.”

thee, graunte wee humbellie beseeche thee, that wee Invocate thy mercie, wee maie feele thy dietie healthful unto us by Christ our Lord amen.

O God power out heere thy mervalousnes & voutchsafe by the holynes of thy Godhead to consecrate + Blesse + & sanctifie + this kinde of instrument, that it may give in all oure acctions holsome remedie.

O Allmightie God, encrease I beseech thee the giftes of thy dietie over this kinde of Instrument, that it maye more effectuallie by the disposition of thy devine grace serve us, that by it wee maye come & asspire to our desiere, by Christ our Lord to whome with God the father & the holy spirit be all honour & glorie power & dominion, nowe & for ever & ever amen. *tunc asperge aqua benedicta*.

Benedictio fumigiorum.[130]

Deus Abraham, Deus Isaac, Deus Iacob, Benedic hunc creaturas specierum, ut vim et virtutem odorum suorum amplient, ne hostis nec phantasma in eis intrare possit, per Dominum nostrum Iesum Christum fillium tuum qui tecum vivit et regnat in unitate spiritus sancti deus per omnia seccula secculorum, Amen. ~~~ deinde aspergantur aqua benedicta.

Exorcismus ignis, cui superponuntur. Fumigia.

Nota ignis quo utendum est ad fumigationis sit in vase fictili seu terreo novo.

Exorcizatur autem hoc modo.

Exorcizo te creatura ignis, per illum per quem facta sunt omnia, ut statim omne phantasma eijcias ate, ut nocere non possit in aliquo.

deinde dic.

Benedic domine creatura istam ignis, et sanctiffica + ut benedicta sit in collandationem [*collaudationem] nominis tui sancti, ut nullo nocumento sit gestantibus, nec videntibus, per dominum nostrum Iesu, Christum fillium tuum, qui tecum vivit et regnat in unitate spiritus sancti deus, per omnia secula secculorum Amen.

Then let the maister compas the circle 7 tymes aboute sensinge it & burninge ffumigations sayenge, Nostra

dirigatur domine ad te oratio mea sicut Incensum in conspectu tuo, elevatio manu[u]m nostrarum sacraficium vespertinum.

[99]

Nota[131] that he shall stay in the 4 quarters first East, West, North, & South, soe longe that he maye saye the whole dirigatur aforesaied. Which beinge done cast holy water all about the Circle sayenge asperges me domine etc.

Then take the sworde hallowed & make 4 crosses in the 4 quarters therof & saye.

Dommine deus esto mihi Tueris fortitudinis contra omnium malignorum.

Then goe into the east & hold up your sword & cast your Armes abroade & saye,

Ecce signum + Nomina triumphatoris per quem vos cotidie expavescitis et timetis, obedite ergo mihi O N per hac verba seecretissima secretarum.

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130 Compare version on p. 27.

131 In margin: 153.

This done in all quarters laye downe the sword,, the pointe towardes the Easte & place everie man in his place, & assigne unto them their office.

Then turne thy face into the Easte & saye on thy knees as ffolloweth.

Angelus qui mentis [*meus] es custos pietate superna, me tibi comissum serva, defenda, guberna, benedicat me Imperialis Maiestas, foveat me regalis div[i]nitas, custodiat me sempiterna deitas, protega<n>t me gloriosa unitas deffende me Immensa Trinitas, dirigat me Ineffabilis bonitas, regat me potencia patris vivi[fi]cet me sapientia, fillii, Illuminet me virtu spiritus sancti + Alpha + et Omega + deus ^et^ homo sit ista Invocatio mihi salus et protectio, Amen, amen.[132]

Then saye this, makinge the fumigacion aunswerable for the dayes.

Munda me domine ab omni inquinamento mentis et corporis ut possim mund[at]us implere hoc opus sanctum.

In spritu humilitatis et in animo contritio suscipiamur domine a te: et sic fiat factum nostrum in conspectu tuo a te suscipiatur hodie et placeat tibi domine deus.

Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris, et da pacem in diebus nostris ut opere miserecordie tue adiuti et ab ira et malignancia diaboli simus semper liberi, et ab omni perturbacione securi.

Veni sancte spiritus reple tuorum corda fidelium, et tui amoris in eis ignem accende. 3 tymes.

Sancti spiritus ascendit [*adsit] nobis gratia<m>, que corda<m> nostra<m> sibi faciat habitacula.

Oremus

Domine miserere mei sana animam meam quia peccavimus tibi deus qui contritum cor et humilitatem nunquam despicis, sed potius beni<n>gniter respicis, et qui potestatem [*peccantem] non statim iudicas, sed confessionem et penitenciam et meritum expectas: te queso ut facinorum celerum [*scelerem] et omnium peccatorum meorum squalares [*squalores] abstergas per gloriosissimam Maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum. amen.

then let the maister saye, & the sociates aunswere.
[First column:]
Kyrie eleyson.
Christe eleyson.
Kirie Eleyson.
Creaton [sic Creator] omnium rerum deus, miserere nobis
Christe filli dei vivi, miserere nobis,
Spiritus sancte paraclite deus, miserere nobis,
Sancta Trinitas unus deus, miserere nobis.

~~Sancta Maria Mater dei, ora deum ut misereat nobis.~~

~~Sancta dei genitrix ora deum ut miserere nobis.~~

~~Sancta virgo virginum ora deum ut miserere nobis.~~

~~Sanctem Michael ora deum ut misereatur nobis.~~

~~Sanctem Gabriell ora deum ut misereatur nobis.~~

~~Sanctem Raphaell ora deum ut misereatur nobis.~~

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132 Compare p. 181.

~~Sanctem Cherubime ora deum pro nobis.~~

~~Sancte Seraphine ora deum pro nobis.~~

~~Sancte Virtutes ora deum pro nobis.~~

~~Sancte Dominationes ora deum pro nobis.~~

~~Sancte Potestates ora deum pro nobis~~.

[second column:]

~~Sancte principatus ora deum pro nobis.~~

~~Sancte Throni ora deum pro nobis.~~

~~Omnes sancti Angeli et Archangeli et omnes Spiritus sanctus ora deum pro nobis~~

~~Omnes sancte patriarcharum prophete orate deum pro nobis.~~

~~Omnes sancti Apostoli evangeliste dei orate deum pro nobis.~~

~~Omnes sancti discipuli domini orate pro nobis.~~

~~Omnes sancti domini Innocenti et virgines et vidue et omnes sancti et dei sancte dei orate deum pro nobis Amen.~~

[end column]

[100]

oremus

~~this must the maister saye alone.~~

~~Propitius esto nobis peccatoris domine, vell mihi peccatoris domine per Annunciacionem tuam, misere nobis domine,~~

~~per Nativitatem tuam, miserere nobis domine, vel mei domine~~,

~~per Baptismum tuum~~, ~~miserere nobis domine,~~

~~per ievinium [*ieiunium] tuum, miserere nobis domine,~~

~~per omnia Miracula tua, miserere domine,~~

~~per crucem et passionem tuam, Miserere domine,~~

~~per preciosam mortem tuam, miserere domine,~~

~~per gloriosam Resurectionem tuam, Miserere domine,~~

~~per Admirabilem ascentionem tuam, Miserere domine,~~

~~per Adventum sancti spiritus peracliti, Miserere domine,~~

ab omni malo, libera <me> nos domine, a subitania et Improvisa morte, libera nos domine, ab omnia peccato, libera nos domine vell libera me domine, ab omni scandela et dampno, libera nos domine,

Oremus

this must the maister saye alone[133]

Deus cui proprium est misereri semper, et parcere absolucionem et ablucionem omnium peccatorum meorum nostrorum tribuere et peccatoribus veniam prestare largire, queso mihi peccatori Indulgemus remissionem, et absolucionem omnium peccatorum meorum spacium vere penitencie emendationem moris et vite, Amorem tuam gratiam et consolacionem Sancti spiritus, per

133 In margin: 158.

gloriosam maiestatem tuam in qua gloriosissime regnas et regnaturus es in secula seculorum Amen.

Then let the maister saye this.

Ascendat ad te domine deus meus omnipotens clamor meus, et exaudi orationem et deprecationem meam

Miserere mei opus manum tuarum et dimitte mihi quod in te commisi [*ommisi].[134]

Declare [*declara] mihi gratiam et virtutem tuam: et occulta sapientie tue manifesta mihi.

Et ostendo mihi Angelos et spiritus tuos iuxta desiderium meum: et fac me cognoscere illos.

Sis mihi domine copiosus miserecordia tua: ne peticiones mee vanae fiant.

Benedictus es domine qui sapientiam dedisti timentibus te: qui dedistis agnitionem hominibus per quam te cognoscunt et timent.

Qui fideles tuos a Morte deffendis: in cuius etiam manu est omnia Anima vivens.

Tu vero cum piis es hominibus bonum concedens: cum malis vero malum.

Tu qui servis tuis confers sapientiam: per quem omnis creature tue excolere possunt te benedictum.

Sit ergo nomen tuum super omnem benedictem: ^quia nomen tuum^ ~~et Ideo omnes~~ in te est, et tu in nomine tue.

Tuum enim nomen est super omnem nomen exaltatum: et Ideo omnes Angeli et excercitus eorum, tuum nomen laudatur et honoratur.

Tu vero Angelorum superiorum et Inferriorum orationem exaudis: tu omnium creaturarum es Creator, tu omnium es fortissimus, et tua fortitudo non deficiet.

Tu unus es in seculo super sedem Maiestatis sedens quam omnis Angeli laudent [*laudant], benedicunt, et adorent [*adorant], glorificant, atque magnificant.

Tuam vero vocem Angeli audiunt et Intelligunt: quamvis non te videatur.

Tu igitur enim pre~ [=patre] supplex exora, et in tua pietate tota mente confido: exaudi ergo peticionem meam quoniam ad te devote clamantes beni<n>gniter exaudis.

Da queso domine deus meus mihi gratiam, sapientiam, virtutem, et potenciam, quatinus Angelus vel Angeli ille, vel spiritus istius N quotiens ipsum vel ipsos, Invocavero, mihi benigniter appareat, vell appareantur, et peticcioni mee veraciter satisfaciat, per gloriosam Maiestatem tuam, in qua gloriosissime regnas et regnaturas es in secula seculorum Amen.

Deus meus miserere nobis, sana anima meam quia peccaui tibi non abneges vim [*uni] quam pluribus contulisti: exaudi deus orationem famuli tui N et in quacunqua die invocavero te velociter exaudi me: sic exaudisti virginem Mariam Matrem tuam.

Suscipe clamore confitentis, audi vocem precantis seu peccatoris per merita et orationes sanctissime Marie Matris tue atque omnium Sanctorum tuorum, te deprecor ut oratio mea, et preces oris mei perveniant ad Aures pietatis tue.

Post ea dic tuum confiteor tunc

Ne derelinquas me domine deus meus, et ne decessaris [*discesseris] a me. Intende in adiutorium meum domine deus salutis mee, fiat miserecordia tua confundar in eternum, intret in conspectum tuo oratio mea domine Inclina aurem tuam ad precem meam, domine exaudi orationem meam: et clamor meus ad te veniat.

[101]

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[134] In margin: 159.

Tunc exorsizator[135] fingatur et ponatur ambas manus super pentaculu: et unus sociorum suorum teneat librum coram Magistro in quo sit omnis coniurationes, et Magister aspiciat in are quantum ad modo cruces ad 4or partes mundi, dicence.

Domine deus meus, esto mihi Turris fortitudinis a facie omnium spiritum malignorum.

Tunc advolvat se ad orientem, deinde ad occidentem, et meridiem, et septentrionem, et a quilibet partem dicat hec verba.

Exce [*ecce] + signum et Nomina Triumphatoris per quem vos o spiritus M. quotidie ^[136] ex pavescitis et timetis, obedite ergo mihi et tu spiritus N. per hec verba secratissima secretorum, + On + Oreon + Sercon + Eloe + Eloym + Sabaoth + Elym + Ely + Adonay + Lamet + Saday + Tetragrammaton + Alpha + et Omega + principium et finis, qui est et qui erat, et qui venturus est.

then saye e *Deus totius pietatis* etc.

Tunc debes confortare socios tuos.

Viuit dominus, et omnia que vivunt in ipso vivunt, qu[e] dat universus, He is the very Jehovah which by his worde made & brought forthe all thinges that in heaven earth & hell have anie beinge, he calleth *omnes stellas, omnem militiam celi nominibus suis*. this God hath revealed to man, the names of his creatures, soe that by hime man knoweth their force & streineth condition & nature, order & pollicie, yea, the power & vertue of each thinge both vissible & invissible, & therof it commeth & proceedeth that man hath power & grace to invocate & call, to urge & compell, not onlye good Angells, but alsoe wicked spirrites first of the ayere, fier, water & earth to come and appeare & appearinge to doe & fullfill the will of the caller & his request & for that this shall not appeare doubtfull, that Angells should become succours ayders & helpers unto sinefull & worldly creatures, I reade that Raphael, was appointed by God to younge Tobye, *ut parentem sanaret, ex periculis liberat fillium*, & to bringe him to his younge wieff *Ita Michael dei fortitudo, populum dei gubernat, Gabriel dei mitius [*nuntius] missus fuit Danieli, Marie, Zacharie, Iohannis Baptistae patri,* herby wee may be asertained that these be geven to us that aske & they teache them that with harte & minde desire the true Nature of thinges, but wee must use the ministration of them with feare, & tremblinge of the Creator the Redeemer & Sanctifier the Father the Sonne & the Holy Ghoaste nowe forasmuch as our soules live forever, p*er eum qui nos creavit*, let us therfore call upon the Lord our God, *et ille soli servire*, God of us r*equirit animum, ut honore filium, et filii verbum custodire* in our hartes, *hic sunt lex et propheta nemo potest sibi accippere quicquam nisi ei datum fuerit desuper* well *vivit deus*, & seeinge wee live by him, let us praye onely *pro fide constante, et deus* shall order noe doubt, all thinges *in tempero oportuno*, for *omnia possibilia sunt credenti et volenti, omnia impossibilia sunt incredulo et nolenti*, Let follow the councell nay, the commaundement of our Saviour etc. *Invoca <in> me in die tribulationis, et exaudiam te, et honorificabis me, omnis autem ignorantia est tribulacio animi, Invoco ergo in ignorantia tua domin<ic>um, ^et^ exaudeat te, et memento, ut honorem tribuas deo ac dicas cum psalmista non nobis domine non nobis; sed nomina tua da gloriam*, & be of a bold harte & constant minde, & noe doubt but the Lord shall defend you *tanquam pupillam occuli sui* deliver you from evill, fill your soules with good, & graunte you your hartes desiere, which God graunte for his onely & welbeloved <s> sonne Christ Jesus sake[137] which liveth & raigneth with thee & the holy ghoaste ever one God in glorye Eternally world without end amen.

This done lett the maister turne towardes the easte & saye,

Angele qui mentes [*meus] es custos, pietate superna, me tibi commissum serva, defenda,

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135 In margin: 160.

136 The manuscript has a ^ but with no inserted text.

137 In margin in pencil: "see page 20."

guberna, benedicat me Imperialis Maiestas, foveat me regalis divinitas. custodiat me sempiterna deitas, protegat me ineffabilis bonitas, regat me potentia patris vivi[fi]cet me sapientia fillii, Illuminet me virtus spiritus sancti, Alpha et ω + deus et homo sit isti invocatio mihi salus et protectio Amen.[138]

Oratio deum, qua dici debet in 4or partibus mundi in circulo[139]

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, α et ω, Leiste, Oriston, Adonay, Clementissime Pater mi Celestis miserere mei, licet peccatoris clarifica in me hodierne [*-no] die, licet indigno filio tuo tue potentie brachium, contra hos spiritus pertinacissimos: Vt ego, te volente, factus tuorum divinorum operum, contemplator, possim illustrari omni sapientia, et semper glorificare, et adorare nomen tuum. Suppliciter exoro te et invoco [vt, tuo iudicio, hi spiritus, quos invoco,] convicti et constricti, veniant vocati et dent vera responsa de quibus eos interrogavero: dentque et deferant nobis eaque per me vel nos precipietur eis no[n] nocentes alicui creature, non ledentes, non frementes, ne[c] me sociosque meos vel aliam creaturam ledentes et neminem terrentes, sed peticionibus meis in omnibus que precipiam eis sint obedientes.

[102]

Tunc stans in medio circuli,[140] teneat manum prope pentaculum, et dicat, per pentaculum Salomonis advocati [*-avi] dent mihi responsum verum.

Deinde dicat:

Baralanensis, Baldachiensis, Paumachie et Apologie seedes, per Reges potestates que magnanimas, ac principes prepotentes genio Liachide, ministri tartaree sedis, primac hic princeps sedis Apologie nona cohorte: ego vos invoco, et invocando vos coniuro atque superne Maiestatis munitus virtute potenter imperio, per eum qui dixit et factum est, et cui obediunt omnes creaturae, et per hoc nomen ineffabile + Tetragrammaton + Iehovah + in quo [est] plasmatum omne seculum, quo audito elementa corruunt aer concu<n>titur, mare retrogradatur, ignis extinguitur, terra tremuit, omnesque [exercitus] Celestium Terrestrium et Infernorum tremunt turbantur et corruunt, quatenus cito et sine mora et omni occasione remota, ab universis mundi partibus veniatis et rationabiliter de omnibus quacunque interrogavero respondeatis vos, et veniati[s] pacifice visibiles et effabiles [*aff-], [nunc] et sine mora manifestantes quod cupimus, coniurati, per nomen eterni vivi et veri dei Helioren +, et mandata mea et nostra perfficientes persistentes semper usque ad finem et intencionem meam visibiles nobis et effabiles [*aff-], clara voce nobis intelligibili et sine omni ambiguitate.

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begin this where as thou findest this marcke.

first before thou proceede anie farther Note that assoone as thou hast prepared thy selfe to begine this worcke doe as followeth before thou enter thy circle beinge confessed to God requiringe pardon & forgivenes of thy sines prayinge unto him for his Sonne Christ Jesus sake to shewe him self favorable unto thee & to powre his mercy one thee & to geve unto thee the spirrit of power & might & to send thee the comfforte of his Holy Spirit & the ayde & asistaunce of his holy mighty & blessed Angels this done with sincerity of minde & humblenes of harte steedfastly beelevinge to receive comforte in Christ Jesus goe forward with this as followeth with a steedfast faith

138 Cp. pp. 99 and 181.

139 Compare p. 20. In margin in pencil: “Agripp. 84 / 565 Agrippa.”

140 In margin in pencil: “See page 20 / Agrippa 565.”

unremovable make noe doubt for all thinges is possib[l]e with God although unpossible to man wherfor geve to God geve the glorye & praise for ^to^ him it belongeth, forward with a valiant courage in Christ Jesus to whome be all praise might maiesty & dominion for ever & ever Amen.

The order of the Circkle worcke

Volens confiteri, dicat sacerdoti.

Benedicite pater,[141] sacer, dominus sit in corde tuo et in labiis tuis ad confitendum omnia peccata tua, In nomine patris et filii, et spiritus sancti Amen.

Tunc dicat peccata sua.

Confiteor deo celi beate, Marie virginis et omnibus sanctis tuis O deus, et coram vera maiestate tua, quia peccavi nimis superbia in vana gloria, in extollencia occulorum et vestium ac fortitudine, In invidua et odio, In avaricia tam honoris alterius quam peccunie, In Tristicia de bonis et honore alterius, In ira et Iracundia Inventris gule et comestionibus superfluis, In fabulis vanis et ebrietatibus gulosis, In osculi et amplexionibus ^et palpacionibus^ Immundis, et in multis aliis generibus sive actibus luxuriosus, In periuriis, furtis, et homicidiis, In exortacionibus ~~proximorum et~~ parvis, et adulacionibus malignis, In deceptionibus proximorum, et oppressionibus pauperum, In iudicii temerariis falsis et Impiis, In mendaciis et iuramentis multi modis, In detractionibus et discordiis seminandis, inderisionibus et maledictionibus variis vigiliis et ludis salutis anime mee contrariis, Intransgressionibus preceptorum tuorum, et odio proximi, Indando mala exempla mihi subditis, Innonvisitando infirmo et desalato. In malo observando solempnitatis sanctorum, gulose luxuriose in eis vivendo, in blasphemando alios, et in [m]alum swadentibus consentiendo, In male redendo tibi deo creatori meo gracias et orationes de bonis et quas mihi concessisti

Confiteor tibi [o pate]r qui non solum peccavi in omnibus peccatis supradictis, sed in omnibus aliis quibus humana fragillitas cogitando, audiendo, videndo, loquendo, delectando, et concupiscendo peccare potest. Et ideo tibi domino meo Celi et terre Creatori potentissimo veniam de omnibus peccatis per me factis et commissis humiliter deposco ut non gaudeat super me Inimicus meus, et non glorietur adversum me in die Iuditii accusans mea peccata et stellera tacuisse et confessum non fuisse: sed sit gaudium de me in celo sic de aliis iustis et confessis, et me mundus et confessus de peccatis meis coram tua presentia altissime pater omnipotens per tuam clementiam da mihi ut obedire possum et cognoscere omnis spiritus quos invocare voluero, et concede mihi potestatem ut possim complere meam omni modam voluntatem per gloriosissimam maiestatem tuam in qua gloriosissime regnans et regnaturus es in secula seculorum, fiat fiat Amen.

Tunc dicat sacer[dos].

Miser[e]atur tui[142] omnipotens deus, et dimittat tibi omnia peccata tua, liberat te ab omni malo, [concede te voluntatem et desiderium tuum] concervet et confirmet in bono et ad vitam perducat eternam Amen, et meritum passionis domini nostri Iesu Christi suffragia sancte Matris Ecclesie bona que fecisti, et quem per dei gratiam facies sint tibi in remissione peccatorum tuorum [Amen].

et per penitencia specali dices etc.

Tunc Absolvat.

dominus noster Iesus Christus qui est sumus pontifex, per suam piissimam misericordiam te absolvat, et ego aucthoritate mihi concessa absolvo te primo a sentencia minoris excomunicationis si indigeas, deinde absolvo te ab omnibus peccatis tuis, In nomine patris et filii et spiritus sancti Amen.

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141 In margin: 147.

142 In margin: 148.

This done saye the prayers afore goeinge devoutly prayinge unto God the prayers which is to be sayed before you begine your worcke. post hec dic ut sequitur

[103]

preses [*preces] apud circulum

Tunc dic post preses [*preces]

Veni Creator spiritus mentis [*mentes] tuorum visita Imple superna gratia que tu creasti pectora.

Qui paraclitus diceris, donum dei altissimi, fons vivus Ignis Charitas et Spiritualis unctio.

Tu septiformis munere, dex[e]tre dei tu digitus, tu rite promissum [*promisso] patris, sermone dictans guttura.

Accende lumine sentibus, infunde amorem, cordibus, Infirma nostri corporis, virtute firmans perpeti<m>.

Hostem repellas longius, pacemque dones protinque [*protinus], ductore sic te previo, vitemus omne Noxium.

Per te [sciamus] da patrem, Noscamus atque filium, te utriusque spiritum credamus omni tempore.

Sit laus patri cum filio, sancto symull [*simul] paraclito, nobisque mittat fillius, carisima Sancti Spiritus. Amen.

(Ver) Emitte spiritum tuum et creabuntur.

(Responsu) Et removabis faciem Terre.

Oremus

Deus cui [*qui] omne cor patet,[143] et omnis voluntas loquitur et que nullum seecretum[144] latet, purifica per infucione Sancti spiritus cogitationes cordis nostri ut te perfecte deligere et digne laudare mereamur, per Christum dominum nostrum Amen.

Deus qui Tribus pueris mittigasti flammas ignium, concede propicius: ut nos famulos tuos non exurat flamma vicios [*vitiorum].

Ure igne sancti spiritus renes nostros, et cor nostrum domine ut tibi casto corpore serviamus et mundo corde placeamus.

Acciones nostras quesumus domine aspirando preveni, et adiuvando prosequere, ut cuncta nostra [oratio et] operatio a te semper incipiat, et per te cepta finiatur. Amen.

[In margin:] [B]einge towards the / [C]ercle saye this dignare. / G. t. f / G. S. t. (?)

Dignare me domine die isto, sine peccatis costodire, dirige gressus et Actus meos hodie per semitas iustitie tue, sic tua iusticia ad esto fragilitati mee ut in nulla te recapitaliter offendam Amen.[145]

[figure, cross with dots]

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143 In left margin is "w"; in right margin is "148."

144 There is a "+" or perhaps "4" in brown ink above this word.

145 In right margin is a "+" in brown ink, perhaps marking the end of the block of text similarly marked.

Ad aperiendum Circulum.[146]

Domine deus noster Iesus Christus sis mihi salus et protectio, Attolite portas, Crux Crux Crux, dux, ban, Adonay, dominus dominantium qui frigisti claves inferni aperi mihi istam Circulum.

next saye Auffer

Auffer a nobis domine quesimus, omnes Iniquitates nostris, ut ad hunc circulum puris mentibus mereamor introire, per Christum dominum nostrum. Amen.

Entringe into the Circle

Make a crosse in thy foreheade & saye, *In nomine patris et filii et spiritus sancti* Amen.

Then put into the Circle thy right foote and saye standinge still in that place,

Benedicat me Imperialis Maiestas, protegat me regalis divinitas eius. Aufer a me domine queso, omnes Iniquitates meas, ut ad hunc Circulum puris mentibus merear Introire, per Christum Dominum nostrum Amen.

~~Then put~~ beninge Entered & standinge in the middest of the Circle.

Domine celi et terre omnium visibilum et Invisibilum, conditor et Creator: ego indignus, te iubente, te invoco, per fillium tuum, unigenitum dominum nostrum Iesu Christum, ut des mihi spiritum sanctum, qui me in veritate tua dirigat, ad omnem bonum tuum amen.

Deus pater omnipotens quia vero desiderio desidero artes huius vite et necessarias nobis perfecte cognoscere, que Immersae sunt tantis Tenebris et conspurcatae infinitis humanis opinionibus, ut ego videam me meis viribus nihill in iis assequturum te non docente, da mihi unum de spirittibus tuis N qui me doceat ea, que vis nos discere et cognoscere, ad laudem et honorem tuam, et utillitatem proximi, da mihi etiam cor docile, ut que me docueris facile percipiam et in mente meam recondam inde proferendam, tanquam de tuis in exhaustis Thesauris ad omnes usus Necessarios: et da mihi gratiam ut tantis donis tuis humillime cum metu et tremore utar, per dominum nostrum Iesum Christum cum sancto spiritu tuo Amen.

Note that every one of the fellowship that entereth the circle, which reason requireth be 2 besides the maister shall saye as is before from this marcke [figure, cross with dots] & as order is prescribed.

[104]

Order of the circle

This done altogether *cum genu flectitur* shall say *pater noster, Ave Maria, Credo in deum* etc. then shall the 2 sociats one after another unto the maister saye as followeth, kneelinge upon their knees.

Benedicite <me> pater,[147] to whome the maister beinge a prieste shall aunswere *dominus sit in corde tuo et in labiis tuis, vere confitendum et declarandum omnia peccata tua In nomine patris et filii et Spiritus Sancti amen.*

Then shall one saye.

Confiteor deo celi,[148] *beate Marie virgine, et omnibus Sanctis eius, et tibi pater, quia ego miser peccator peccavi nimis In dictis, In factis, In verbis, In cogitacione et loqutione in dilectacione in*

146 "ad aperiendum Circulum" is repeated in the margin.

147 In margin: 150.

148 Compare p. 52.

pollucione, in concensu, in tactu, auditus risus visus, verbo ore mente corde et opere participando, cum excomunicatis et in cunctis aliis vitiis mea, mala mea culpa, mea gravissima culpa, et ideo deprecor Sancta Maria et omnes Sanctos et Sanctas dei, et vos orare per me.

Then the maister shall aunswere & saye.

Misereatur tui omnipotens deus et dimittat tibi omnia peccata tua, liberet te ab omni malo, conservet et confirmet in bono, et ad vitam per ducat te eternam Amen.

Then shall the maister saye layenge his right hand one the sociates heade.

Dominus noster Iesus Christus qui est sumus pontifex, per suam [+piissimam] misericordiam abso[l]vat te, et ego Auctoritate mihi concessa, absolvo te ab omni peccata tua In nomine Patris et filii et Spiritus sancti Amen.[149]

This done the other shall kneele downe & saye the same & the other arise, & say frome this marcke hither [figure, cross with dots]

Then all kneelinge shall begine & saye in the middle of the Circle Eastwarde shall saye the spalmes where as this mark is made [figure, ----+----] the maister beginninge & sayenge one vearse, they followinge etc.

This beinge done then begine where thou first findest this marcke ^[figure, --+--]^ above & after thou hast done soe comminge to the same marcke / nexte before this let passe & come to this as ffolloweth & let the maister turne towardes the easte but first sence the circle & place the sociates & doe as ffolloweth.

Coniuro te N. per Iesum Christum et per Patrem eius et Spiritum Sanctum, et per gloriosam virgine[m] Mariam et per prophetam Iohannem Baptiste, et Tabulas Moysy, et per virtutem Michaelis qui te de Celo expulsit, et per gloriosam Cyprianum Martiem qui te fecerit suis obedire mandatis, per tremendum diem Iudicii, per vulnus latere Iesu Christi, et per vulnera manum et pedum eius, per predicationem et mortem eius et resurrectionem eius. et ascentionem et Spiritus Sancti emisionem, ipsum ipsius quae patrem per sanctos gloriosos Apostolos, et per omnes virtutes Celorum, per beatam gloriosam Mariam Matrem domini nostri Iesu Christi, et per quinque eius gaudia, per assumptionem et coronationem eiusdem virginis et instantissime te N. Coniuro per illum super excelsum dei nomen + Tetragramaton + Ineffabile atque infinite virtutis quatenus in virtute omnium predictorum et specialiter virtute istius venerandi Nominis Iehovah + ut ad me Celeriter occurras [*accedas] et absque corustationibus tonitrius horribilibus et strepitu horribili apparere<t> non Tardas, quatinus in te agnoscatur quam magnificentie est nomen suum, ut a quibuslibet adoretur tam celestibus celitus quam Terrenis et Infernalibus per virtutem dei patris omnipotentis sui que benedicti filii ac Spiritus Sancti qui deus Trinus et unus viuit et regnat in secula seculorum amen.

Coniuro te N[150] per Angelos et Archangelos Thronos et Principatus potestates et per virtutes celorum, et per omnia mirabilia Iesu Christi ac per eiectionem demonem de hominibus et per flagellacionem eius, et per ingentissimum deffluentem sanguinem a latere et pedibus eius et manibus, et omnibus sui partibus, et per omnia terribilia in Celo et in Terra, et per Angelos bonos et malos, et ad huc Coniuro te N atque requiro in virtute crucifixit qui est Maior omnium, et per eius nomen + Tetragramaton + quod est nomen honorabile et terribile ac etiam amabile cunctis Christianis, et terribile demonibus, quatinus omnia moram ac delatione exclusa mihi visibilliter appareas et absque simulacione fraude, vell versutia qualicunque mihi ad Interrogata fideliter respondeas, et meo iussu in omnibus obedeas per virtutem domini nostri Iesu Christi, qui vivit et regnat in secula seculorum amen.

These benige [sic] done, turne into the West, then into the North, & soe into the southe, into

[149] Compare with version on p. 51.

[150] In margin: 163.

every of which partes pronouncinge the foresaid coniuration but if thene nothinge be hard nor seene repeat the same 7 tymes over, *ut supra* but note that moste commonly he commeth at the 3d tyme Note if thou heare any hyssinge as it were of Adders or such like etc then saye boldly + Boldly Tetragramaton + then reade once againe the Coniuration, then rest by the space of the readinge of the coniuration, then if he come & stand still then reade this coniuration of obedience *ut sequiter.*

[105]

Invocationem

Coniuro te N[151] *per istum Infinitum verbum quo cuncta creata sunt cum dixerit deus fiat et facta sunt. Coniuro et requiro et adiuro te spiritus N. qui ibi visibiliter extra circulum appareas per bonitatem qua deus hominen [sic] ad Imaginem suam plasmavit, et te per iustitiam suam et per vestram superbiam que te damnavit et eiccit [*eiecit] de celis, et per virginitatem et humillitatem beate Marie Genetricis domini nostri et vestri Iesu Christi, et per potenciam qua Inferum confregit et socios tuos plasmavit et crucitavit ut mihi de omnibus rebus fideliter dicas responsum et ut in quantum poteris obedientiam meis verbis faciatis, per dominum nostrum Iesum Christum qui venturus est Iudicare vivos et mortuos et seculum per ignem Amen.*

Nowe if he come *magister vertat se invocans contra spiritum, ipsum que benigne suscipiat, et optestando ipsum primo nominem eius exquirat, et si quo alio nomine vocetur, etc, deinde petat quod voluerit*. 1. When the spirit appeareth in his proper forme let the Maister turne him selfe towardes him gently, 2 Then by waye of Intreaty enquire what is his Name, & whether he have anie other Name, 3 under what planet he is, 4 what is his office, & dignitie & howe manie are under his subiection.[152]

5 But if you see him stubborne or dystrust him of lyinge constraine him by a convenient coniuration, sayenge upon every question *coniuro te N. per <pal> Patrem et filium et spiritum sanctum, per Iesum Christum, ed per admirabilem dei Nomen + TETRAGRAMMATON + ut mihi vera respondeas de hac re*.

But note the first tyme the spirrit commeth thou shalt not trouble him with any demaund or question neither yet the second tyme not passinge one, but the first tyme thou shalt binde him & make him to sweare to obedience, & to be ready to come at all tymes when thou shalt call him, & to fullfill thy will in all thinges even to the uttermoste of his office & dignitie. In this manner shall ye sweare him, that you maye have a true & undoubpted answere, stretch out your sword, & let him put his hand theron, & sweare this,

I N. a spirit[153] of such Elyment, East, West, North, or Southe, under such a planett viz- [saturn] [jupiter] [mars] [sun] [venus] [mercury] [moon] & of such an office, doe protest promise & sweare by the heade & dignity of my prince, & as I hope at the terrible & dreadfull daye of judgment to be saved, to bee ready at all times being called by N. N. the servant of the onely true & everlyvinge God + Jehovah + & he the saied N. N. beinge the sonne of N. N. whome I confes to have overcome me & made me by Gods permission subiect to obedience, & that without hurtinge or harminge of him or anie livinge creature of God's creation, & to give a true aunswere of all thinges that he shall demaund or aske of me, & to doe most willingely without deceipt crafte or cautell the uttermost of my power & office & the whole & that to any parte of my dignitie aperteyneth & for witnes wherof to this booke I have with mine owne hande wrote my Name setto my charecter or seale even the

[151] In margin: 163.

[152] This section is repeated mostly verbatim on p. 161.

[153] In margin: 164.

daye of N in anno 1583 etc.[154]

But if he come not at the readinge of the coniuration before sayed the[n] reade some coniuration as thou shalt seeme to be meete. Nowe if he come not, the same coniuration beinge reade, within one houre after, saye.

[figure][155]

O Vrieus, Amaymon,[156] Paymon, et Egin, qui estis 4or reges potentissimi iuxta 4or partes mundy et ceteris malis spiritibus praeestis.

Nos facti ad Imaginem dei, dotati potentia dei, et eius facti voluntate per potentissimum et corrobaratum nomen dei + El + forte et admirabile vos exorcizamus spiritus N. et Imperamus per eum, qui dixit, et factum est et per omnia nomina ^dei^ et per nomen + Adonay + El Elohim + Elohe + Zebaoth + Elion + Escerchie + Iah + Tetragrammaton + Saday dominus deus excelsus exorcizamus vos atque potenter imperamus ut *constringatis et coarctetis spiritum illum M pertinacissimum* statim et sine ulla mora venire ante circulum hunc in aspectum nostrum in pulchra forma *pueri tres annos nati et implere voluntatem nostram,* sine omni deformitate et tortuositate aliqua *constringite et coarctate illum* quia vos imperamus per nomen + **Y et V** + quod Adam audiuit et loqutus est: et per nomen dei + **Agla** + quod Loth audiuit, et factas salvus cum sua familia: et per nomen + **Ioth** + quod Iacob audiuit ab Angelo secum luctante, et liberatus est de manu fratris [sui] Esau: et per nomen + **Anephexeton** + quod Aaron audiuit, et loquens, et sapiens factus est: et per nomen + **Zebaoth** + quod Moyses nominavit, et omnia flumina et paludes de terra Egipti, verse fuerunt in sanguinem: et per nomen + **Ecerchie Oriston** + quod nominavit, et omnes fluvij ebullierunt ranas, et ascenderunt in domos Aegiptiorum, omnia destruentes et per nomen + **Elyon** + quod Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi: <et per nomen + **Elyon** + quod Moyses nominavit, et> <fuet grando talis, qualis non fuit ab initio mundi:> et per nomen + **Adonay** + quod Moyses nominavit et fuerunt Locustee, et apparuerunt super terram Egiptiorum, et [106] comederunt que residua erant grandini: et per nomen + **Alpha + et Omega** + quod daniell [nominavit], et destruxit bell, et draconis [*-nem] interfecit: et in nomine + **Emanuell** + quod tres pueri, Sidrach, Misach, et Abednago, in camino ignis ardentis cantaverunt et liberati fuerunt: et per [nomen] + **hagios** + et sedem + **Adonay** + et per + **Otheos** + **Isckiros** + **Athanatos** + **Paracletus** + et per hac tria secreeta nomina + **Agla** + **On** + **Tetragrammaton** + adiuro, contestor, et per hac nomina et per alia nomina domini nostri *Iesu Christi* dei omnipotentis, vivi et veri vos qui vestra culpa de ceeli eiecti fuistis usque ad infernum locum, exorcizamus et virilliter imperamus per eum qui dixit et factum est: cui omnes obediunt creature, et per illud tremendum dei iudicium, et per mare omnibus incertum, vitreum, quod est ante conspectum divine Maiestatis, gradiens et potentiale, et per [4]or[157] divina animalia. .T. ante sedem divine Maiestatis gradientia, et occulos ante et retro habentia: et per ignem ante eius Tronum circumstantem, et per sanctos Angelos Celorum. T. et per eam que ecclesia dei nominatur: et per summam sapientiam omnipotentis dei viriliter exorcizamus ut *constringatis et coarctetis illum spiritum N* ante circulum *in aspectu nostrum venire cito ut sine omni mora* ad faciendam nostram voluntatem in omnibus, prout placuerit nobis: per sedem **Baldachiae,** et per hoc nomen + **Primeumaton** + quod Moyses nominavit, et in cavernis abissi fuerunt profundati vell absorpti, datan, Corah, et Abyrom,: et in virtute istius nominis

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[154] In brown ink in margin: “1822/1583/----/239.” In pencil to the right (evidently later hand): 1642/../59.”

[155] In left margin is “[rea]de (?) fol. 65.” This is evidently the contemporary foliation, corresponding with the more modern pagination 113, where this conjuration is repeated. In right margin is “164.”

[156] Compare p. 113.

[157] The ms has a blank to switch ink.

+ **Primeumaton** + tota celi milicia compellente, maledicimus vos, privamus vos *ab* officio, loco et gaudeo vestro vsque in profundum abissy, et vsque; ad ultimum diem iudicii vos ponimus, et religamus in ignem eternum, et in stagnum ignis et sulphuris, nisi *constringatis et coarctetis spiritum illum* N *cito et sine omni mora venire* ante circulum *hunc in aspectu nostrum* ad faciendum voluntatem nostram in omnibus *prout placuerit nobis, i[n] omnibus constringite et coarctate illum* N per hac nomina **Adonay** + **Zebaoth** + **Adonay** + **Amioram** + *constringite, constringite, constringite, et illum*, imperat vo[bi]s + **Adonay** + **Saday** + **Rex regum** potentissimus et tremendissimus cuius vires nulla subterfugere potest creatura, vobis pertinacissimis futuris nisi obedieritis et *constringatus illum venire affabilem cito et sine mora* ante hunc circulum *in aspectum nostrum in pulchra forma pueri tres annos nati, et voluntatem nostram per implere*, tandem ruina flebilis miserabilisque et ignis in perpetuum inextinguibilis vos manet, *constringite* ergo *illum* in nomine + **Adonay [+ Zebaoth + Adonay]** + **Amioram** + *constringite, constringite illum* N, quid tardatis festinate, imperat vobis + **Adonay** + **Saday** + **Rex Regum** + **El** + **Aty** + **Titeip** + **Azia** + **Hin** + **Ien** + **Minosell** + **Achadan** + **Vay** + **Vaa** + **Ey** + **Haa** + **Eye** + **Exe,** ***ael*** + **El** + **El** + **a** + **Hy** + **Hau** + **Hau** + **Hau** + **Va** + **Va** + **Va** + **Va** +[158]

This being done reade stronge coniuration which beinge done & non apparaunce be hadd then call upon the 7 senatours without whose lisence skarcly will appeare any spirit or Angell come to fullfill your desier these be they.

1 Ormell 2 Teygra 3 Danall 4 Salerica 5 Asmoe 6 Pascari 7 Boell

These are to be called one this wise,

O noble & ^most^ renowned Senatours, you are to be regarded with a good aspecte, ther fore I N nowe praye you to have N a spirrit that shall serve me, & fullfill my request & desier, & that he may be obedient unto me, & to my call, o noble & magnificent Senatours graunt me to have such a one, whome I shall call or name to come unto me, & that this be done I most humblly beseech you by the obedience you beare to the Imaculat Lambe which sitteth one the seate, before whome continually you singe without seassinge songes of greate & unspeakable joy so be it.

Note in every houre you call, you shall sence the booke, & all aboutes the circle sayinge.

O thou Angell which art my keeper now save defend & guide mee committed unto thee by grace from above, o thou sweete Angel which remaineth with mee, albeit notwithstandinge thou speake not personally with me: yet I beeseech thee nowe to preserve me both in soule & bodye, & especially to this office to the which thou arte appointed. O blessed Angell, messengere of God prosper & directe these my doeinges, & that to the pleasure of the most highest.

then saye towardes the Easte,

O God which grauntest some of thy holy Angels gentelly to asist thee, & commaundest some to serve men & that heare one earth, favorablie & merciphully graunte thy Angel commytted to me for the custodye of my soule, nowe to dyrecte me in all Godlines, & to stirre me upp dayly to vertuousnes, & cheifly to ridd me from the whirle pitt of synn & wickednes, that in thy rigorous & just judgment, when there shalbe one fold of men & Angels, that I mye here in this shadowe of lyfe or rather slippery passage unto death soe be behave my selffe, that I maye merit & deserve amongest the sheepe of thy flocke, & through Jesus Christ our Lord, whoe liveth & raigneth with thee in unitie of the Holy Ghost, God for ever & ever *nunc et in evn~ [*eternum]*, soe be it.

Note that the sociates muste saye this prayer alsoe, & that in every of the 3 quarters viz. West, North, and South.

[107]

158 In margin is “165” and below it “166”.

Consecratio et fumigationes circuli

This done reade the propper coniuration belonginge to the spirrit if therbe any, or else some other perfitt one, during the which readinge, continuall most the maister looke one his booke, & let the seer be circumspecte in the viewe, & tell what he seeth, otherwise all is in vaine.

fumigationes that reioyseth spirites

here as at all other tymes forgett not to make such fumigations that delighteth the spirit, & that will urdge him a bodye.

<table>

<column 1>

Amber lignum aloes Costus Muske Crocus The b[l]ood of a lapwhinge & Thimiamate.

<column 2>

These be meate drincke & gladnes to the spirits of the ayere & gathereth them togethers & urgeth them to appeare as sayeth hermes

<column 3>

Thimiamana graecum Mastick Sandalus galbanum Muscha lazerat Mirrha & Amber

<column 4>

these are collecters of spirrites & placaters of them

</table>

Nowe, when[159] the spirrit commeth of the fellowes must heave up the coveringe of the pentacle, which the maister moste have one his brest covered with a silke cloth, & shewe it [to] the spirrite, which will move hime to his circle, & then will he obeye & graunte thee thy desiere

Nota, soe oft as the maister doth shewe the scepter with the lamina unto the spirrit, or touch the lamina, you muste doe it with greate reverence & obedience to God

post hec si non apparuerit sic dicito.

Hec sunt signa[160] et nomina seecreta secretorum et quisquis erit eis contradicens et rebellis signis et nominibus triumphatoris qui totum regit et gubernat mundum rebellis erit venias ergo [space] hic coram nobis in quacunque parte mundi sis, et in aliqua parte mundi non tardetis, venite venite venite ad videndum seecretissima secretarum et ineffabile signa et non respuas respondere.

Si tunc non apparuerit, magister exaltat vocem suam sibillamque magicum eiiciat, cui (?)[161] aierem verbarens [*aerem verberans] ubique et firmissima voce dicat,

Coniuro te N per co[rro]boratum nomine dei El + forte et admirabile virtuosam et amiabile tibi impero ut nulla mora facias et sine strepitu et omnia fallatia et absque omni deformitate in forma pueri tres annos nati venias, O N te exorcizo et potenter tibi impero ~~ut nulla mora facias~~ per eum qui dixit et factum est, et per omnia nomina ipsius **+ Pneumaton + Adepleniton + Adonay + Zebaoth + Amioram + Comiceron + Sedalay + Tohomos + Zofyn + Agata + Bycol + Ycos +** ut mihi alicui socioram meorum aliq[u]od malifacias sed omnia perfeceris per inde ac nos iusserimus vel aliquis

159 In margin: 166.

160 In marg: 167.

161 Looks like cuia~ with the 'a' crossed out.

nostrum Iusserit alioquin a dignitatibus vestris te privabimus et in stagnum Ignis et sulphuris te precipitabimus eternaliter comburendum O N. in quacunque parte mundi sis. veni ergo et vide nomina et signa consecrata summum triumphatrem [*summi triumphatorem] et per virtutem eorum nobis obedire tenearis sint que verba que de ore nostro [*meo] exierunt tibi ignis ferventissimus que te comburat [*comburent] in eternum.

Si non comparuerit tunc surgat maiester et robuste et socios confortat et cum ense in 4 or partes mundi aiere verberat dicendo hec verba prima versus orientem.

Ubi es N spiritus veni, veni, veni, e[t] vide celestia signa ineffabilia singularia nomina, et nomina creatoris, et nomina angelos qui socii tui extiterunt, iterum atque iterum te exorcizo atque impero per potentissimum atque coroboratum nomen + El + forte et admirabile ut nulla mora facias, et sine strepitu et omni deformitate venias in forma pueri tres annos nati, et nobis ad interogata respondeas.

this saye in the 4or partes

Si non apparuerit reformet maiester circulum et sibillum proiiciat in partes 4or Mundi et in omnibus iunctis (?) et genibus flexis contra septentrionem dicat

In Nomine + Adonay + Eloe + Sabaoth + Saday + qui est dominus deus excelsis omnipotens Rex Israell N. sis nobis obediens in omnibus.

Tunc surgat maiester et aperiat brachia sua sicut vellet [*velut] amplexart [*amplexare] aferem [*aerem] dicendo ad quatuor partes mundi.

Coniuro te N[162] in quacunque parte mundi sis per potentissimum et coroboratissimum nomen + dei El + forte et admirabile, et Adonay + sigillo Solis et Lune O N Te constringo et ligo [...][163] tibi precipio te coniuro et terribiliter, coniuro et exorsizo ut ad nos sine terrore et absque omne metu et sine omni deformitate de quovis loco ubicunque vis sis occurras ante circulum hunc ad faciendum totam nostram voluntatem supplex et mansuetus, et cum omni discretione discretus, quod si tardaveris et creatori nostro rebellis fueris tu in turpissimam lepram cades et in turpissima morte morieris et in igne qui te vret et devestabit ex ipsa dei presentia coniiceris et in flamam ignis in flatus eris nomen tuum rescribam et in igne sulphuris et corum [*eorum] proiiciam, ita ut in eternum affligare, Iterum Coniuro te N et exorsizo te per nomen + Ia + Ia + Ia + quod interpretatur deus deus deus et per nomen + Tetragramaton + et per nomen ineffabile quod es + Iah + hee + he + vau + et per nomen vell in nomine ignis qui potentissimum regnat et super omnem ignem dominantur ut ad nos venias cum celestiam veritatis [*celestia veritate] et non cum aliqua falcitate.

[108]

how to call

Nowe when he is come, *E[x]orcizator ostendat pentacula qui sunt ante pectus suum*, which when he seeth, hee will bowe the knee & saye, *quid vis, aut quid me venire fecisti*[164]

Tunc exorsizator quasi indignatus faciat eum sedari et pacificari et silentiam haberi.

Tunc faciat maiester fragrantiam odoris et cooperiat pentacula, silentia data: queras quacunque volueris.

Nowe whane you have your desire let the maister saye *vade in pace in locum tuum, et pax sit*

162 In margin: 167.

163 There is a blank space in the manuscript here.

164 In margin: 168.

inter nos et te, In nomine patris filius et spiritus sanctus amen.

Postea dicat Evangelium Sancti Iohannis, In principio erat verbum et verbum erat apud deum etc. Credo in deum etc. / & for amore suerti saye Quicunque vult, etc.

Deinde exeant de circulo unum post alium et laventer facies cum aqua et isopo, et redeat per aliam viam [*vestibus] quam veneratur etc.

Et nota quod esset cathenis ferreis ligati vell igneis nullus spiritus audebit moram facere.

Et si esset in aliqua parte mundi, addes in coniurationem ne tua quod saltem nuncios tibi mittatur dicentes qui sunt facturi.

Et si rebelles fuerit contra exorcizatorem et nolentes venire, tunc scribantur nomen illum in carta, et vituperantur de lutum et accedatur ignis de sulphure, pice, et corum, et de aliis reabus fetentibus: et dicat exorcizator.

Coniuro te ignis[165] per illum qui orbem contremere facitt quatinus spiritum illum N. callefacias et comburas ita quod in sua persona sentiat eternaliter.

et tunce proiice / carte in ignem et dic

Maledictus et blasphematus sis N perpetualiter et in pena eternaliter et nulla requies sit in te in aliqua hora nec die nec nocte, si statim non eris obediens verbis que dicuntur de illo qui cremere facit orbem, et per hac nomina istorum nominum quibus omnia creatura humiliter obedit et pavere ac timore omnis eorum creatura contremiscit et in eis tonitrua et fulgura sunt creata que te et tuo subditos destruant: que sunt hec Adepleniton, Perasac, patir, fome, lameth, mem, menene, sameth, ay, ey, ffy, asode, Costin, vod, per ista nomina te N maledicimus et privamus ab omnibus graciis et priorum virtutem in stagnum ignis et sulphuris ut hostem [*usque] in profundum abissi te religamus eternaliter nunc et in eternum.

orders for the excomunication

Write the spirrites name etc & grave or in paper make his picture & while the malediction is readinge hold them over the fume, & at last throwe them into the fier maledicted, & there let them burne Nota that the fier must be made with coales not consecrated, wherin most be putt brimstone, hore catts turdes, lether rages arsefetida, pitch etc.

*Tunc sine mora occurrit dicens, undique domine precipe [*princeps] quod vis: et fac nos exire de pena: et eadem, hora rescribe nomina ipsorum, et fac ignem fragrantie odorissimum odorifferis speciebus, et ostendes pentacula, pete quod vis et largienter habebis voluntum tuam etc.*

Knowe thou whoe ever thou be that shalt be maister in this worcke hie secret & profounde that all is before sayed maye be moste perfectly done, & yet the spirit not come, nor be made subjecte, & the reasone maye be, for that some thinge maye be polluted, it maye be the first moneth that he was called, or the firste tyme he was called by the booke, but therfore dismaye not thy selffe but put thy truste in God, observe the observacions, be shure to have all needfull necessaries, a fitt place, convenient tyme an intente to presever & not to give over untill thou have thy purpose, & then no doupte, but thou shalte prevaile, & at length obtaine thy purpose, but & if the spirit doe understand that thou once fayent & meane to give over, if thou speed not at the ffirst or second tyme, then will he be obstinate & delaye his comminge to the end to put thee from thy purpose, wherfore once beginninge, prosecute & persever.

[figure]

[165] In margin: These maled. is set downe fol. 35 p. 2.

The spirit beinge excomunicated as before is sayed lett him soe continew by the space of 12 houres which terme beinge expired, read the invocation or coniuration for the 4 kinges

O Urieus, Amaymon, Paymon et Egine etc which beinge done & yet the spirit not come wright their Names, make their pictures etc doeinge with them in every respecte as was done with the spirritts sayenge over the ffyer this.

Coniuro te ignis et exorciso te per illum qui orbem contremere facit & by him whose presence made the Infernall powers to quake, that thou oh fier & angell of the moste high God be nowe & frome hencforth & that for ever maledicted & accursed, & in as moche as in thee lyeth, grieve, torment, waste, & burne these names & pictures of these obstinat stubborne, rebellious & disobedient spirites, wicked kinges, & unbeleevinge mates of that greate & unhappie prince **Luciffer Oriens, Amaymon, Paymon** & **Egine,** soe that even as thou o fyer dost grieve & vexe their names or at least burne & consume them, soe their proper persones formes & shapes most cursed may be afflicted, [109] & that moste acerbytly, in the bottomelesse pitt, deepe dungeon & odius lake, which continuallye & without ceassinge leaveth not of to burne with unquenchable fier mixte with sulphure, pitche & other matter encreassers of those flashinge flames, beinge juste plagues & punnishments of God ordeyned, & for their merites **Vriens, Paymon, Amaymon,** & **Egine** etc, most justly provided. o fier the father curse thee, the sonne curse thee, the holy ghost curse thee, all Angells, Archangells Cherubins, Seraphins, powers, potestates, principates, <Cherubins, Seraphins,> & dominations curse thee, all holy patriarkes, prophets, Apostles, Martyres Confessors & virgins curse thee, o fier all the powers of heaven, & electes of God curse thee, The lycences, coniurationes, threates, & Indignations of God curse thee, & I nowe by the power & auctoritie of my owne priesthoode, & by the vertue of all other priests that have bene, are & shalbe in the church of God, in all countries, in all ages & in all tymes nowe & for ever, curse thee, the curse wherwith Caine the whole world & Judas were cursed cursse thee, all benedictiones & blessinges of God the father the Sonne & the holy ghost curse thee, & curse thee againe, & make thee of such power that thou mayest persecute, vexe, wast burne & consume soe the names of these rebellious & wicked kingly spirrites **Oriens, Paymon, Amaymon** & **Egine**, that they maye be urged therby to come runninge & appealinge to me for helpe, & requiringe to be released of their anguishe sorrowe & unspeakable punnishments & that by the power & vertue of our Lord Jesus Christ whoe is the fier & light of all mankind so be it, fiat fiat fiat.

After[166] you have this done, throwe into this maledicted fier, beinge mixte with the odours before spoken of the names & pictures of these 4 kinges, sufferinge the same to consume & burne, & then rest by the space of 6 houres, duringe which tyme if they come anie one of them, or any others sent from them, then burne fragrant savours, & therin caste their names & pictures beinge newly written in paper or parchment.

But if they nor none from them come not after the 12 houres beinge expired from the excommunicatinge of the spirit *ut ante* ("as before"), then a newe wright his name & picture & a faire new fier beinge made with sweete savoures cast the same in & saye in the 4 quarters havinge the sworde & scepter in thy hands,

quid tardas? moraris? quid facis O N preparate ipsum et obedias preceptorie tui, in nomine + domini Bachat + vel Vachat + Snyer [*super] + Abrac + Ruens + super vivens + Abeor + sny [*super] + Aberer +

O N in nomine + Adonay + Eloy + Sabaoth + Sadaym + qui est dominus deus excelsus, Rex Israel sis nobis obediens in omnibus.

Ubi es N. spiritus veni veni veni, then shewe the pentacle & saye Ecce conclusionem vestram nolite fieri inobedientes. This done,

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166 In left margin in "w", and in right margin "170."

Hic incipit ligacion super quatuor elementa qui oportet legetur in omni experimentum.

O vos Elementa[167] 4or viz Ignis, Aer, Aqua et terra, vos exorcizo per hac 4or nomina dei quorum virtute vos dampnum, + **didragramay** vel **dydagamay + Saday + Ya + Yoth +** et per hec sex nomina quorum virtute sit celorum et Infernus sex diebus + dodrast + gimel + ditro + Alpha + Congor + Coron + , et per sx ~~Nomina quorum~~ Ignis ante conspectum dei comburentes, quorum virtute stelle lunem capiunt, viz + Nodgor + Romathi + Laromathi + dimider + gridorio + piri + et per sex Angelos ante Tronum dei cantantes cantica nova quibus totus mundus salvabiter [*salvificabitur] + Uriel + Asturco + Ronos + Perth + Pariel + Cutro + et per sex animalia ante deum qadiencia [*gradiencia] occulos ante et retro habencia, quorum virtute visum capiunt occuli generacionis continantur moventer mare et ayer, + parcoth + Vstiron + Nossor + Surth + detriell + Arro +, per primum dei adventum, etiam per smargeon + cuius virtute Adam factus loquebatur carnationem, et per Baptismum quod accepit in flumine Iordanis ostendens exemplum Christianitatis,

et per suam circumcicionem, per ieiunium suum, et per passiones suas, et per resurrectionem suam, et crucem suam in qua mortem accepit, per salute humani generis, et per gloriosam resurrectionem suam, et per hac sanctissima nomina + dupo + Sulon + Nocdi + Rimeloth + e[t] per admirabilem assencionem suam, et per tronum ubi sedet Aymaelion + per eum qui facit Angelos suos spiritus et ministros suos ignem comburentem qui virtutem capit altitudinis + Noscor + Retulo + qui venturus est iudicare vivos et mortuos, Invirtute + Breri + Mylmo + et nomina dei + Reggo + Miso vel dusperha + Palusper + Noroth + Tetragrammaton + Vilgo + Nycetus + Lillo + quorum potestate continentur universalis ecclesia, et per omnia que de nobis, invirtute Stelco + et suo potencia et per excellenciam et maiestatem et dignitatem quas scimus servare invirtute + polio + dydagramay + ditro + Northi + Paldo + Palloqui + et per Sancta Cherubine et Sera- phin quem scimus regnare cum novem nominibus et ordinibus + Angelorum + serph + Velco pitros + vertes + velio + verlery + Nogel + Anero + Nisanl + per virginitatem beate Marie cuius castitas est Innortho + et ditroel + Nondoel + Nemper + quorum [110] virtute nascitur deus de Maria virgine, et per Gulprul + cuius virtute veniant et integra et pura corpor a nobis accipiant et visibiliter appareant mihi iste spiritus N cum omnibus sociis potestatibus et virtutibus ad obediendes mihi Ita quod in vobis nullam inveniam defectum quin visibilliter et humiliter veniat in forma humana facturus quicunque illis precipiam invirtute dei omnipotentis sine dolo et sine mendacio, et sine omne lesione mei corporis et anime mee Amen.

Et si plures spiritus invocaveris sic include, quatinus vestram virtute veniant et integrum et purum corpus a nobis accipiant et visibilliter mihi appareant istus spiritus et reges cum omnibus eorum ministris princi[pi]bus, ducibus potestatibus familiaribus ita quod in vobis nullam inveniam defectum quin visibiliter et humiliter et non terrebiliter pacifice quiete et honeste veniat in forma humana facturi quicquid illis precipiam [+sine] lesione omni mei corp[or]us et anime mee etc.

The Necessaries for this arte of Necromancye.

First have faith[168] in God, acknowledg him to be allmighty, call for his help, leane upon his sufferance, doe worcke of charitie, use abstinencie, confesse thy sines, repent truly, & transport thy sealfe to a better kinde or shape, & fulffill enerirnell, & keepe observacions.

Then provid an honest consecrated priest, 3 honest sociates, Bookes, velem, standish, Circle, palme crosses, sticks, a knyeff with a whit hafte, a blacke goates horne, a sworde, a scepter, 2 ringes one of copper annother of silver gilte ^in the one must be written **Tetragrammaton,** in the other words to please the spirit^ a rodd of correction, the lamina, The principalls crowne, a crowne of

167 In right margin: 187.

168 In right margin: 140.

virgine parchment for every of the sociates, ynke to wriet orderly prepared, Salomons pentacle, Salomons seales 7 plannets & their carecte[r]s, oyles powders, blood, chalke, pennes, suffumigations, a copper needle, vestment, albes, stoale, phannell, glove, garments whiete, candells, coales, senser, holy water buckett, sprinckle, water, salt, tewisons, defensaty viz or protexions, silke to cover the lamina, sede maiestatis dei, & a cover for the same a cover for every one of the 7 plannets, spices or odoures for the same, a table, a table cloth, a chayer for the maister, stoles for the sociates 2 white candell stickes, 4 evangelists, ashes made of a palme stickes halowed one palme sonday, the plate of copper havinge therone pictured the spirits, suffumigaciones, for the Angells, suffumigations to please the spirit, suffumigations to urdge the spirite a bodye, ordors for the excommunication, etc.

The Beginige of Circle Worcke

[figure, three circles]

First the maister & all the sociats must bleed a little they must usse abstinence, & with a true beelevinge harte one the first wensdaye of the new [moon] & in the hower of [Mercury] let the maister confese himselff unto God, & the same daye at night let there be a bath provided of fayer runninge water, mixte with baye leaves & lavander, etc. which must be of the priest hallowed as holy water is, & of the same beinge naked let him take & put upon his heade that it maye rune downe to his ffeete, & saye I christen or baptise me N in the name of the father & of the sonne & of the holy Ghost amen then lett him saye.

O l. J. C. that madest me an unworthy & wretched sinner unto thy similitude, O Jesu nowe vouchsaffe to blesse sanctiffy & hallowe this ellement of water, that it maye be a clensinge unto mee nowe both in body & soule, & that noe illusiones nor dysceite overcome & vanquish mee, & thou allmighty father that gavest thy onlye begotten sone to be baptised in the flood Jordane & that of John Baptist I moste entirely praye & beseeche thee, that thou wilt graunte mee that this water here present maye be to mee in steade of baptisme, soe that nowe therby I N maye be renewed, cleansed & mad free, from all maner of uncleannes, wherewith o God I confese it is inflicted & that by the infection of the old man, & crafty assaults of satan, & that I maye be made pure from all [...][169] & all manner of sines viz past, present, & to come & that by the vertue of our L. J. C., thy holy true & onlie sonne, which liveth & raigneth with thee & thy holy spirit nowe & for ever one God world without end Amen. then washe all thy body in that water, which beinge done christen all thy ffellowes as is above saied, & putt one them theire white vestiments clene & well smellinge, & havinge used abstinence 3 dayes at the leaste duringe which tyme orizons have bine used then lett them demeane themselves towardes the circle, the maister havinge the sword in his lefte hand, the ringe upon his litle finger of the same hand & the scepter in his right hande, lett the sociates beare the carect[er]s sensor, suffumigationes etc. sayenge *Si deus nobiscum quis contra nos*, etc.

In dei nomine amen.

I shall shewe you the waye of operation after the minde of some whoe were herin experte.

[111]

1 first you[170] shall understand that this Arte is devided into 3 manner of thinges viz in the disposition of worckinge of it.

2 The second in the constraininge of them that shall aunswere thee.

3 The third in fullfillinge of your purpose.

169 A word seems to be omitted here.

170 In right margin: 140.

In disposition of worckes, there is to be required clemens of soule, for thoue moste be cleane confessed of thy sines, contrite & penitent for the same fully purposed of amendment, & receive the benefite of absolution, even as though thou shouldest departe out of this wretched state of lyefe presently.

Alsoe thou must have cleannes of bodye, for thou must be newly chaunged as in bathinge, shavnige, washinge & skowringe, & made cleane from sweate & all other corruptiones of bodye.

Then thou[171] must have cleannes of clothinge, for all thy cloathinge muste be sweete smellinge, & of good savoure, for spirrits therin delight exceedingly, wherfore thou shalt knowe for serteinly that if thou have anie spott of sinne or other filth or corruption in thy cloathes, or deadly sine in thy soule, the spirritts will not obey thee, for they thincke thee unworthy to call, constraine bynd or compell theme, for that thou arte uncleane, either bodely or ghostly.

Regules

Hope thou must alsoe as this, thoue mayest not come to this worcke neither contemptiously or temptingly, as whoe would saye presuminge to attempt to assaye & prove whether your experiment be true or false as one that is foole hardye, Nor thou maiest not come to this worcke heedely or over boldly, but must have thy necessaries required in this noble craft or science of Magicke, thy booke, thy confession fayer written, thy instruments & other necessaries for thou must not truste in thine owne strength, but thou must wholy trust & depend in the might & power of God, wherfore thou must knowe for sertaine, that if thou goe to this worcke unadvisedly, temptingly or skoffinly, thy operation shall be fearefull, thy aunswere none at all, or very subtill & false, alsoe thou must goe to this operation as sadely devoutly & holy as thou shouldest goe to receave the blessed sacrament of out Lords bodye & bloode, trustinge undouptedly that by the merits of Christs passion of thy unfayned faith of thy cleane life, & greate devotion, that thou shalt have grace to constreine, to compell & subdue to thy commaundemente all manner of spirits bothe of good & evill.

The daye[172] that thou goest to this worcke thou shouldest heare 3 masses even to the end, on must be of the Trinitie one of our Lady, & one of Sainct Ciprian, & at every of theme offer one penny When thou enterest thy worcke thou must of necessity be fastinge & soe must continewe thy worcke in abstinence, untill thou have done, thou must demeane thyselff as honestly as possible thou canst & let thy meate be white meate as smale etc.

[In margin: preparinge dayes]

Nota duringe the preparinge dayes before thou worcke it behoveth thee to saye these spalmes.

deus in nomine tuo, psal. 53. *deus misereatur nostri*, psal. 66, *mittere [*miserere] mei deus* psal 50, b*enedicite omnia opera domini* psal [...][173] *laudate domini de celis* spal 148 *nunc dimittis servum tuum domine* spal, & ever praise God of his infinite mercye to graunt thee grace to make a perfitt conclusion & that thou mayest have thine entent, for without his grace & succoures thy laboure is but in vaine, tyme lost charges caste awaye & thou in greate daunger, & thou must devoutly praye to the angells & to all Sainctes to extende to thee their helpes & to further thy worcke, thou must have alsoe perseverance viz though thou have noe appearaunce or sight by callinge one hower 2 etc one daye 2 etc one weeke 2 etc, one moneth 2 etc., thou must neither fainte, nor mistrust thy worcke to be unperfitt or false, & soe of good happe to dispayer, but determine thy selph to persever & not to geve him over etc for it maye be soe that tyme or place is not convenient nor accordinge to the experiment or conclusion, or it maye fortune that the spirrits that thou callest be occupied with some

171 In right margin: 141.

172 In margin: 141.

173 There is a blank space in the manuscript.

others that hath by constrainte them bound unto him, & soe by that meanes maye deferre their comminge for a tyme, further knowe thou that spirits be very loath to be brought to subiection & that is the cause some tymes that they come not at thie first 2. 3 etc calls. but their Nature is to prolonge their comminge as longe tyme as possible they maye & as mutch as in them lyeth, will minister cause to urdge you to infringe your worcke & to give over your purpose, but dismaye not thy selffe therfore be constant & bold , have faithe hope to doe well, continew thy purpose, & have a desiere to see the end, & doupt not of good[174] & happie successe, for havinge once constrayned & bound them, ever after of force they must needs be prest to come & obaye thy commaundement & will & that upon the readinge of their proper invocation to the which they be sworne or to some other stronge vincle orderly done, etc & above all thou must worcke soe seecretly, that none knowe thy entente, nor purpose others then such as are sworne & present at the worcke.

Nota what soever is practised in the sayed worcke or done by the worcke men what soever is seene or harde, by the spirits illusiones or otherwies, it must not be discovered to anie other earthly creature, nor the spirit to be called once in vaine named but the societie maye talke of all seecrets amonge them sealves & imparte the same to the ghostly father which must ever be but one priest, for if ever they discover the seecrets therof to anie others tho shalt either never or ^verie^ hardely have thy entent perfourmed, & to be shorte if counsell of all handes be not kepte it may turne to your owne distruction sundrie waies.

[112]

[In margin: *locus tempus / par tona [*persona] modus*.]

The 3d parte is to call & constreine anie spirit etc to make aunswere & to perfourme thy entente, this is devided into 4 partes viz where thou shalt call, whene, whome & howe first thou shalt call in a faire chamber quadrant & 20 or 24 at the moste in broade in every parte a <a> windowe a cubite wide or ^a^ little more, East, West, North, & Southe, the flower of the chamber must be paved, border or plaistered very plaine & closae soe that thou maiest make thy circle therone, with chalke or cole that it may be perfectly seene, this howse or chamber must be in a voyed place, & not neare the course of men, for the opinion of some experte men in this arte, is that spirits are more willinge to appeare in some wast place, as in woddes, heath fennes, moores, downes, or in anye place where is noe greate resorte, nor where none of the 7 sacraments have bene ministred, for they hold opinion the place is holy where such is practised. be warned.

Alsoe thou[175] must understand that all tymes are not convenient for to worcke in for after the opinion of some from the chaunge of the [moon] unto the opp[o]sition thoue mayest worcke, but Salomon sayeth the most best tymes be the even dayes betwixt the chaunge & the full as 2. 4. 6. 8. 10. 12. 14. which beinge ended looke thou worcke noe more untill the next chaunge, this rule is the most profitest of others, alsoe some Nicromancers saye they have begune in the newe of the [moon] & it hath bene 30 daies laboure before they could have anie apparaunce or aunswere, therfore let not this worcke seeme tedious nor thincke for one daye 2. 3. 4 etc beinge spent therin, & noe good done, that all is in vaine, seeinge greate clercks & experte herein have travelled manie daies as namely 3 & that after they have once had apparaunce, or ever they could have ani sight or apparaunce alsoe every hower is not necessarie nor expedient to thine operacion, for every spirit is subiecte to one of the 7 planets, & he will not lightely obeye nor come in none other hower, but in the hower of his owne planett, & when his owne planett raigneth & in that he must neede obay etc. Wherfore thou must knowe under what planett thy spiritt is or els thou must prove every howere untill thou finde that is necessarye & expedient, etc which marke.

Alsoe thou must note that all wethers are not good to enter thy worcke, wherfore when thou

[174] In right margin: 141.

[175] In margin: 162.

wilte begine thy worcke, see that the ayere be cleare, & if it be in the daye that the [sun] shine, if in the night that the [moon] shine, or the skies full off starres, but take heede of fowle wether, or close wether for in that the spirit maye not come, & whie because he cannot receive bodelye forme or shape wherfore selecte faier wether for the spirit much delighteth therin.

Nowe I have shewed thee place & tyme thou oughtest to worcke in, whome thou shalt call, & howe, nowe thou shalt understande that thoue maiest call unto the circle spirites good & bade first Celestiall Angells, spirites of the ayere, & divells of hell, etc, & that in this manner, first when thou arte well disposed as is before sayed, choose a good tyme, & wether accordinge with a planett congruent to thy operation, & looke that thy circle hallowed with all thy instruments necessarie, & thy fellowes vertuously disposed, & beinge in the circle deliver him that shall hold it the sworde sayinge,

*frater per virtutem sanguinis domini nostri Iesu Christi, do tibi potestatem ut hunc gladium benedictum tangere, tenere, gubernare valeas, cum quo per ignem nominis, fraudilosae malignorum ipsum [*spirituum] portas compestas, per eum qui venturus est iudicare vivos et mortuos et seculum per ignem Amen.*

Havinge the sworde, then must he sitt downe turninge his face unto thee beinge the maister & hold the sworde as upright as is possible, then the maister must put the ringe with greate devotion upon his little finger of the left hand, & take the scepter in the right hande & turne towards the place where the spirit in habiteth sayenge devoutly & with a heavenly faith this invocation followinge.

O thou[176] spirit N, or what soever name thou will call, where ever thou be etc. I thee call in the name of the eternall God I coniure thee by the might of him that is allmighty, I bid & commaunde thee by him that is moste holy, I charge thee by the mighte of the father omnipotent by the wisedome of the sonne moste lovinge by the Holy Ghost the comforter, by the holy & indevided Trinitie, & by all the holy names of God & esspecially by the vertue & might of these moste holye names + Tetragrammaton + Iesu + Alpha + et ω + Agyos + Emanuell + Agla + Usyon + basyem + Christus + Sabaoth + Adonay + panton + Craton + Ysus + Messias + Medekym + Halvecia + Hekesy + Heban + Medan + Trabema + zarohaday + flioboy + Obba + Alba + Senaphenas + & by all other names of God by the which thou art commaunded, constrayned, & bound, I constreine coniure & commaunde thee by all miracles & deeds of our lord Jesu Christ, & by all paines & passiones that he suffered in his glorious bodye & by his mervailous Nativitie, by his anunciacion, by his circumcission, by his tribulacion, by his scourginge, by his beatinge, & by his moste precious death the which he meekly & graciously suffered to redeeme mankinde, by his discention to hell, whither he brought Luciferr & bound him & brought his welbeloved children, out of those moste painefull & lamentable hellish torments, to the joyes of the heavenly paradise, by his wonderfull resurrection & mervailous ascension, & by the might & vertue of him when he shall come in the end of the world to judge both the [113] Quicke & dead etc. well nowe[177] I have taught thee the manner of callinge, first where when whome & howe, nowe shall I shewe the last parte viz, to fullfill thy purpose wherin there is noe more but when thou haste them before thy presence, make thy conclusion, ensence them with ensence & sweet savoure till they have fullfilled thy purpose, & when thou haste thy entent, lycens them to departe in this manner,[178] that as at this tyme yee departe & goe to your place where God hath ordeyned you to abide without any greate noise or stormes, soe at <at> all tymes when I call or shall call you againe, withoute anie manner of tarryenge that you come unto me & fulfill my entent,

disce<n>dite nunc discedite nunc discedite nunc per virtutem istorum nomina dei + Agla + Agla

[176] In margin: 142.

[177] In margin: 143.

[178] In margin: Licens.

+ Agla + Tetragramaton + et per virtutem omnium sanctorum nomine dei, et per virtutem domini nostri Iesu Christi qui venturus est iudicare vivos et mortuos et seculum per ignem Amen Ite in pace pax domini nostri Iesu Christi sit inter nos et vos. In nomine patris et filii et Spiritus Sancti Amen.

An Invocation unto the 4 kinges to urdge & constraine a spirite

O Oriens, Amaymon,[179] Paymon et Egin, qui estis 4or reges potentissimi iuxta 4or partes mundi et ceteris malis speritibus praeestis, nos facti ad Imaginem dei, dotati potentia dei et eius facti voluntate per potentissimum, et coroboratum nomen dei, + El + forte et admirabile vos exorcisamus et Imperamus per eum qui dixit et factum est, et per omnia nomina dei, et per nomen + Adonay + Ely + Elohim + Elohe + Zebaoth + Elyon + Escherchiae + Iah + Tetragramaton + Saday + domi[n]us deus excelsus, exorcizo vos atque potenter imperamus vos Oryens, Amaymon, paymon, et Egin, ut constringatis et coerctetis spiritum illum **Oberion** pertinacissimum statim et sine ulla mora venire ante circulum hoc in aspectu nostrum in pulchra forma, viz pueri tres annos nati, et [implere voluntatem nostram,] sine deformitate et tortuositate aliqua, constringite et coarctate, [illum] quia vos imperamus per nomen + **Y + et V** + quod Adam audiuit, et loqutus est, et per nomen dei + **Agla +** quod Loth audiuit et factus salvus cum familia sua, et per nomen **Ioth +** quod Iacob audiuit ab Angelo secum luctante et liberatus est de manu fratris sui Esau, et per nomen + **Anephexeton +** quod Aaron audiuit et loquens et sapiens factus et est et per nomen + **Zebaoth +** quod Moyses nominavit et omnia flumina et paludes de terra egipti verse fuerunt in sanguinem, et per nomen + **Ecerchie + Oriston +** quod nominavit et omnes fluvij ebulierunt ranas, et ascenderunt in domos egiptios omnia destruentes, et per nomen + **Elion +** [quod] Moyses nominavit et fuit grando talis, qualis non fuit ab initio mundi, et per nomen + **Adonay** + quod Moyses nominavit et fuerunt locustae, et apparuerunt super terram Egiptios, et comederunt que residua erant grandini, et per nomen + **Alpha et Omega +** quod daniel nominavit et destruxit **bel** et draconem interfecit, et per nomen + **Emanuell +** quod trees pueri Sidrach, Misach, et Abednago in camino ignis [ardentis] cantaverunt, et liberati fuerunt, et per [nomen] + **hagios** + et sedem + **Adonay +** et per + **Otheos + Iskiros + Athanatos + Paracletus +** et per hac tria seecreta nomina + **Agla + On + Tetragramaton +** adiuro et contestor, et per hac nomina et per alia nomina domini nostri dei omnipotentis vivi et veri, te **Oberion** quia tua culpa de Celo eiectus eras, usque ad infernum locum exorsizamus et viriliter imperamus vos Oriens, Amaymon, Paymon, et egine per eum qui dixit et factum est, cui omnes obediunt creature, et per illud tremendum dei iudicium, et per mare omnibus incertum, vitreum, quod est ante conspectum divine, maiestatis grandiens et potentiale, et per 4or divina animalia T ante sedem divine maiestatis gradientia, et occulos antea et rete habentia, et per ignem ante eius Thronum circumstante, et per sanctos Angelos Celorum, T et per eam que Ecclesia dei nominatur, et per summam sapientiam omnipotentis dei viriliter exorsizamus vos Oriens, Amaymon, Paymon, et Egine, ut constringatis et coerctetis illum spiritum Oberion ut nobis hic ante hunc circulum in aspectu nostrum venire cito et sine omni mora ad faciendam nostram voluntatem in omnibus prout placuerit nobis per sedem + **Baldachie +** et per hoc nomen + **Primeumaton +** quod Moyses nominavit, et in cavernis abyssi fuerunt profundati vell absorpti, Datan + Corah & Abiron, et in virtute istius nominis + **Primeumaton +** tota Celi militia compellente, maledicimus vos, privamus vos Oriens, Amaymon, Paymon, et Egine ab omni officio, loco, et gaudio vestro usque in profundum abyssi, et usque in ultimum diem Iudicii vos pono, et religo in ignum eternum, et in stagnum ignis et sulphuris, nisi statim constringatis et coarctetis spiritum illum Oberione cito et sine omni mora venire ante circulum, hunc in aspectum nostrum ad faciendam voluntatem nostram prout placirit [*placuerit] nobis, Oriens, Amaymon, Paymon, et Egin, in omnibus constringite, et coarctate illum **Oberione**, ~~imperat vos~~ ^per hec nomina^ + **Adonay + Zebaoth + Adonay + Amioram +** constringite et coarctate **Oberione,** imperat vos + **Adonay + Saday + Rex** regum per potentissimus

[179] In left margin in pencil: "See page 105." Further down in brown ink is "108." In right margin: "83. a."

et tremendissimus, cuius vires nulla subterfugere potest creatura, vobis pertinacissimis futuris nisi obedieritis et constringatis illum **Oberione** venire affabilem cito et sine mora ante hunc circulum in aspectum nostrum pulchra forma pueri tres annos nati et voluntatem nostram perimplere, Tandem ruina flebilis miserabilisque et ignis in perpetuum [in]extinguibilis vos manet, constringite ergo illum **Oberione** in nomine + **Adonay** + **Zebaoth** + **Adonay** + **Amioram** + constringite, constringite, constri[n]gite illum **Oberionem**, quid tardatis quid tardatis, festinate, imperat vobis **Oriens, Amaymon, Paymon, et Egine** + **Adonay** + **Saday** + **Rex regum** + **El [+] aty** + **Titeip** + **Azia** + **Hyn** + **Ien** + **Minosel** + **Acadan** + **Vay** + **Vaa** + **Ey** + **Haa** + **Eie** + **Exe** +**A** + **El** + **El** + **El** + **A** + **hy** + **hau** + **hau** + **hau** + **Va** + **Va** + **Va** + **Va** +

[114]

An Invocation / ulti'.

O thou Emperour & most magnificent ruler of all spirites & thou thy selff beinge a spirit knowen & called by the name & title of **Tantavalerion** vel **Golgathell** I commaunde exorcise & charge thee by the mighty power & vertue of the true & lyvinge God, mine & thy Creator, by the mercy pittie & compassion of Jesus Christ his onely sonne & the worldes Saviour, & by the inestimable grace & goodnes of the holy ghost of all creatures the sanctifier, that thou bidd & commaunde N that rebellious stubborne disobedient cursed & wicked kinge & spirit & an inferiour vassall of thine, to come even nowe unto me & that without anie tarryinge or delaye, or hurte to me or my fellowes or any other christen or lyvinge creature, & that he doe & fullfill my will even to the uttermoste of his power in such sorte order & manner as I have commaunded him.

O you 7 Senatoures[180] Orymell, Tygra[,]danell, Salaryca, Asmo, Pascary, & Boell, I Coniure you by the promise that God made to Adame of his sonne Jesus Christ that in the fullnes of tyme he should come & breake the serpents heade, to destroye all the rigour & cruelty of satan, by the same faithfull promise & by the comminge to judgmente of the same seed promised at the laste daye called the terrible & dreadfull daye of doome as when Michaell the Archangell shall blowe with his trumpe unto wicked & disobedient sprites, a most fearefull & hideous voice surgite mortui venite ad Iudicium, even as you o noble & puissant senatoures, doe trust & sertainly beeleve as thene & at the same daye to be saved, & againe to posses & enjoy your former roomes & place from which with the ^greate^ prince **Lucifer** for your pride & dissobedience you were cast forth, that you doe your best, & be not slake therin, to cause & procure that obstinat & stubborne spirit [...][181] to come speedely unto me, and to fulfill my will & desiere in all thinges even as ofte tymes I have before this tyme required hime therunto & that without molestacion of the ayere, without thundringes lightninges blustringe or lofty windes, or tempestes either by sea or lande or hurtinge of me or anie creature that ever God made other then to hime by me for his good service shalbe apointed hime. & you 4 kinges viz Orience kinge of the east Paymon kinge of the West Amaymon kinge of the sowth & Egine kinge of the Northe, & thou fenell, Alphasis, Emlon, & thou O Rodybell, Sylquam, Malcranus, Maltrans, & Rasyel, Rasinet, I coniure & straightly commaund youe by the power & aucthoritie of the moste hye God the father + Alpha + et + ω+ the first & the last, the beginninge & endinge, & by him that all creatures obaye, & by him the which all the companie of heaven & Angells & all the powers of hell & you spirites of the ayer water earth & fiere doe feare & reverence, & by all his greate & wonderfull names effable & ineffable within this booke contayned, or written in anie tounge speache or language ells where, & namely by this greate name, & name of excellent Maiestye + Tetragramaton + & by all his power & might by his sonne Jesus Christ nativitie, bapti[s]me, circumcission fastinge prayenge & temptation, by his preachinge, miracles & holy supper, by his crosse death & passion, by his buriall, decention, & glorious resurrection & by

[180] In margin in pencil: See 106.

[181] There is a blank space in the manuscript.

his appearinge to Marie Magdelen, & his apostles, & wonderfull ascension, & by his sittinge at the right hand of his father allwaies for us miserabell & sinefull wretches makinge intercession, & by his glorious triumphant & most fearefull comminge to judgment in the laste daye as when all flesh & all you spiritts whose ayed I nowe require, shall stand naked & bare quiveringe & quakinge before his tribunall seate & seate of singuler brightnes to heare the sentence that then & there shall proceade & goe forth of his mouth compared to a 2 edged sworde which devideth in sonder et entereth in through the reines & marrowe by these wordes & by these greate names of God + **Indros + Adros + Edros + Esaram + Agla + El + Adonay + Sabaoth** + & by all other his holy & moste vertuous names, I nowe heere incite & charge you & everie one of you by your severall names & offices, & that by the aucthoritie of our L J C & of the blessed virgine Marie his Mother whoe was virgo ante partum, et post partum a virgine when shee conceaved, & a virgine all hir lieffe continewed by all other virgines & Godly Matrones, 12 Apostles, patriarches, Martires, Confessores, & virgines, & by Saincte Cyprian & by all other sainctes of God whose prayers merites & desertes I nowe at this tyme require to the furnishinge of my request & desire in manner & forme as is before sayed or hereafter to be sayed excogitated or ment, that nowe wee mayebe saffe from all perills of wicked & maliciouse spirites whome dailye waiet & lye in ambushe to overthrowe the prosperous & moste happye estate of man, & further that all you or some one of you or mee, bringe or send or cause to be brought or sent the spirit N & that he comminge maye as well aunswere make for his contempt againste God & me callinge hime by the power & might of his name & names, as alsoe to enter the circle prepared for him with his name written therin & there still to remaine & not to departe thence, till I have my desire & request in each pointe fulfilled, & lycence or give leave to hime to departe to the place appointed him by God, [115] Wherfore o ye noble & royall spirrits why tarry yee: why send yee him not? why doth he not come hither & appeare before me; in a fayer humane forme, quasi puer tres annos nati & that without tarryinge, & to bringe with him & to shewe & deliver mee, here within this circle, the some of gold or money, which by invocation & callinge one I have & doe desire, & still shall, till I optaine of him N.

Nota the spirites[182] name must be written in virgine parchment & saye to that name O N come quickly to the place heare iuxta nos posita et pro te facta, O N & that in the likenes of a childe of 3 yeeres, of adge, & nowe because thou hast bene lawfully cyted, invocated coniured & called, & that for thy stubbornes, disobedience & contempt thou hast neglected to come & appeare, & doe my will, therfore ^&^ in consideration therof & that by the power of God et auctoritatem mihi concessa I doe charge & binde thee upon paine of eternall death contynuall horror & everlastinge torments & damnacion o thou spiritt N. that thou leave of thy delayes & speedely come & that presently.

Then hold the spirits name & the picture of hime the catts turdes etc, & the rest of the ordures for excomunicatinge in thy hande over the fier & saye.

[Malediction]

I coniure thee thou spirit, & that by him that did make the world to shake, & by him that made the stones rent, the graves open & dead bodies to rise up, & by him that entered the lowest partes, & disspossessed dyvells forth of men, that this fier of hell maye burne thee that thoue maye nowe feele thy selfe to burne & be payned & that in thine owne persone, eternallye.

[..]we if he come not

O thou spirit[183] N the which hath not obayed the precepts & commaundements of God, nor yet

[182] In margin: 106. a.

[183] In marhin: 107. a.

hast obeyed me, & yet I ame & wilbe the true & faithfull servante of the everlastinge & eternall God, I commaunde thee heare to appeare or ever that I doe fully & effectually excomunicate or curse thee, & for thy contumacie if thou doe not come, & appeare here forthwith, that then o thou spirit N I doe here excomunicate maledict & cursse thee by the name of N & thy name here written, & that by the greate sentence & cursse of our holy church of God, & that by the hole authoritie of our L. J. C. & of all his Angells & Sainctes that nowe thou be excommunicated & cursed, & thy name that here is written, & that here to burne in this materiall fiere & stincke, & that under the smoke.

Then cast the name & the picture into the fyer & saye, soe thou spirit be thou caste into the deepest & bottomelesse pitt of hell fier, & that there to burne in brimstone pitche & fyer, & that by the vertue of God, & there to remaine untill the terrible & most dreadfull daye of judgment, & that from henceforth never any remembraunce to be made of thee, before the face of the great trwe & lyvinge God the which shall come to judge the world the quicke & deade & consume the same by fyre, & here I cite & excommunicate thee yea & I curse & maledict thee thou spirit N. that thou by the sentence & curse pronounced by God against Lucifer sometyme an aungell of brightnes as thou right well knowest I doe cit thee heare to appeare nowe at these my wordes & speeches & that upon paine of endlesse damnation, & N I charge thee make noe tarryinge, & that by the might of the word that Saincte Margaret spake when shee bound the ffeend with, the which beinge sent of olibrius, wold have destroyed hir, & here I cite & curse thee & that by all Gods wordes & worckes, & by his greate God heade that thou N nowe to tarrie noe longer, but as faithfully as I doe beleeve in the articles of the Apostles, Athanasius & Nicen Creedes, soe faithfully doe I beleeve that thou N hast noe more power ne staye to abide in the same place in the which thoue nowe arte, & soe to heare these wordes named which I have allready resited, & yet I charge thee N by the vertue of my pater noster, that thou nowe heere & that openly in my sight here to appeare & that before me & my fellowes here present with me, or that nowe I doe saye my beeleiffe, & that by the greate power & might of God, O N I doe coniure & exorcise thee by the crowne of thorne, & by the nayles & speare, that did pear[c]e that blessed head hands feete & sidee of our L. J. C. & by all his whole passion & sheeddinge of bloode, & by the greate curse of God, & by the curse that God pronounced to caine & to all other cursed thinges, & nowe by the vertue strength & aucthoritie of God, I nowe yet once againe doe curse thee, & that into the fowlest & deepest pitt of all the infernall powers, & that thoue forthwith come not to mee here etc the greate curse of God the father, God the Sonne, and God the holy ghost all 3 cursses beinge joyned in one curse, nowe be upon thee, discend upon thee light upon thee, & continuall rest & abide upon thee, thou evill wicked & rebellious, obstinat, & contentious, spirite, & that by the name of God omnipotent nowe I thrust thee N from thy power aucthoritie, & office, & nowe I caste thee into the bottomelesse pitt & hellish lake which continuallie burneth with *ignem* inestinguibile, & that frome this tyme forewarde for ever & ever, there thou to abide in everlastinge paines, soe be it, fiat fiat fiat. Amen.

[116]

Yet in the name[184] of the greate & everlyvinge God + Tetragramaton + I coniure thee spirit N & by the [sun] & by the [moon] by the 7 planets, by all stares, & by all their vertues & by heaven & earth, & by all that in them is, & by all creatures that beareth name, & that most hye & blessed virgine of all virgines Mary Mother of our L. J. C. & by the merites of sainct John baptist & by the merites of Saincte John the Evangelist, & by the 9 orders of Angells, Archangells, cherubines, seraphines Trones, Dominations, principates & potestates, which ceasse not but continuallie crie & lawde & praise God, & that before the Trone of God sayenge *Sanctus, Sanctus, Sanctus dominus deus; Sabaothe* + & I coniure thee spirit N & by the giftes of the holy ghoast, & by the eight beatitudes, & by the 2 Tables of Moyses, by his 5 bookes, by his roode and pott of Manna, & by the Arcke of God, & by the old lawe & newe lawe, by Urine and Thumye, & by all those good

[184] In margin: 108. [a.]

documents that God taught Moyses in the mounte Synay, & by the 12 smale prophets, & by Esay, Jeremi, & Ezechiell, & by the 4 Evangelists Mathew, Marcke, Luke & John, & by the 12 apostles & all other disciples & servantes of our L. J. C. I nowe coniure thee spirit N before named & by Saincte Katherine, Saincte Lawrance & Saincte Steeven, & by all the merites of all other martires confessoures & virgines, O N I coniure thee by all holy men & woemen that be of the nomber of Christs Church & by all holy sacred & annointed priests chanons hermitts deacons subdeacons, collects, doore openers, carriers of the holy bookes & other necessaries as oyele, incense, wine, water, copes, vestmentes albz, fannells, stooles, amis challice & corporas with such like, & namely by vertue of mine owen holy priesthoode which I have receaved by authoritie from above given unto mee & by all the electe of God, & I doe coniure thee O N thou spirit before named, & by all the goodnes that hath bene done, is or maye be done, & that in all the world & in all ages, even to this moment that thou come speedily, & deliver thy selffe from accerbit banies, torments & grieffes, & yet I coniure thee o spirit N & that by all the doctrine & by all the faith that hath bene & is in christendome, that God hath instituted, & by the righteous companie the which hath followe the Imaculat Lambe stepps & by the 7 starres fixed in the tegument o mones globe,[185] betokeninge the 7 spirrites *Sapientia, Prudentia, Iustitia, Temporantia, Fortitudo, Timora, et Amor*, & I coniure thee N & that by the anuntiacion of Christ by his bapti[s]me & circumsition, etc., & by the breade that he brake & gave to his disciples in his holy maundy sayenge to them, take eate all of this, for this is my bodye which shalbe broke for you, & by the wine which he gav thus in like manner sayenge take & drincke ye all of this for this is my blood of the new testament which is shed for manie for remission of sines, & by the rac[r?] & maungere that our Lord & Saviour J. C. was layed in at the tyme of his birth & by all the joyes of his blessed, righteous & moste cleane Mother and virgine & by all the mervailes & miracles of God I doe coniure thee N a spirit oftentymes before named by vertue of all & everie worde careckts, hearbe, fruite & stone, & I coniure thee N & that by the ringe & seale of Salomon, & by the 9 Celestiall Lightes the which were shewed & that from the moste highest of all, & by the bodyes & soules that God hath taken Mercy one, & that from the begininge of tymes untill nowe, I coniure thee spirit N before sayed & that by the 24 Seniours, & by the 4000 elect the which are mencioned in the booke of liffe, & therin to dwell & abide, & to have everlastinge & true light, I nowe coniure thee spirit N soe often heer rehearsed, & that by the earth dewes, hayles & stormes, & by the 4 windes that blow in the 4 partes of the world, & by all that is in heaven, & heavens, earth, waters, sease & floodes, or in the ayere, & by all thinges that God hath created in the land of his holy name, & his highe matie [maiestie?], & by the firmament of his power & theire vertues.

Here endeth the maladiction of the speciall spirit.

Here beginneth the coniuration of the others.

I coniure you[186] & I exorcize you O repugnant spirits yea I admonishe & heare now constraine & commaund you, Tantavalerion, vel golgathell, Emperour of all spirites & you 7 Senatours, orymell, Tygra, danall, Salarica, Asmoo, Pastarie, & boell, & you 4 kinges Orience, Paymon, Amaymon, & Egine, and you Temell vel Semell, Alphassis,[187] Emlon Rodobell, & all others & I coniure you & <&> every of you & that by the most mightiest names, & the most dreadfull name of God + El & + Tetrgramaton [sic] + & by the glorificacion & lawed that he hath in heaven, & erth, & by the mervalous battell that was betweene the orders of holy Angels & **Lucifer** & his adherentes, & by theire greate holynes righteousnes & fearefullnes, I doe coniure you & straightly commaunde you,

[185] In margin: 109 [a].

[186] In margin: 11[0 a].

[187] There is a "-" above the a.

that youe doe make noe more tarryenge but that you or some one of you send or cause to be send to me in manner & forme as is before sayed & to fullfill my peticion or desire that he bringe to me in good & perffect gold & silver frome some region, the some of one 100000 [Pounds], & that in lawfull coyne, presently, without anie longer tarryenge, & I coniure you & all you spirits aforenamed & heare written, & that by the father the Sonne etc & by all that live under his power & obedience, & by all mankinde, & vertues that mankinde hath, & by the vertue that God hath given to me most vile wretch, [117] & his unworthy servant yet nevertheles beleavinge in his Name, & by all the vertues that God himselff hath nowe shortely & that without anie tarryenge you cast lotts amongest you, I meane, of as manie of you that are of more power then this N & that he the sayed N maye be enforced to come & to speake to me, & to bringe either 100000 as afore is sayed of good treasure, or els the uttermost farthinge of his office if it be not soe moche, & that without anie deceite or craft, & further that here he geve me a just & trwe aunswere of everie thinge or thinges, the which here I shall nowe demaunde of him require & by the vertue of all these holy names of God + Adonay + Eloy + Sada + Sabaoth + Saday + the which the most hye Lord God allmighty and great Kinge of Israel made, I coniure thee & you spirits that be afore named, & that by all these aforesaied names & wordes, all Sacramentes of the Church, & by all the world which was made to the lawed & praies of God and our L. J. C. that nowe you spirites maye send N to me & that in the shape of a child of 3 yeres of age & in a faire proportion, here to fullfill my will etc the some of 100000 etc, & that in the name of the everlastinge & lyvinge God so be it, to me nowe by the hole power & strength of our L. J. C. Gods sonne & the holy Trinitie & by the hole power & strength & authoritie of God the father the sonne & the holy ghoste I coniure you Tantavalerion & all the rest afore lately remembred, with all other that be your messengers & ministers that you send [blank space] that he maye come to my presence openly unto my sight in forme aforesayed, bringinge with him his burden of 100000 etc & that he enter the circle iuxta nos propter illum factum, & not thence to departe untill he shalbe by me lycensed soe to doe & that by the vertue & power of the first word of my beleefe or Credo, & all the rest of the wordes of the same, withe the 12 Apostles & followers of yours & my Saviour J. C. after his ascention made that nowe you procure Oberion here to appeare, I saye N., come & appere, appeare, appeare, in the blessed name of Iesu com com com or eles be nowe unto you all the paine everlastinge damnacion, o you forenamed spirits I coniure you in the name of Jesus of Nazareth & kinge of the Jwes that you cause N to com & fulfill my desire, or if he be otherwies busyed & can not, that then either his or youre messenger com & shewe me the cause of his absence, o thou Beliall o thou Malcus [Maleus?] o thou Malcranus whoe keepeth the gates of hell, I nowe coniure you & every one of you, that you doe nothinge againste my will here in, nor to your power suffer none other to doe any thinge that maye hinder my will & purpose, but graunt me nowe your ayede that N maye come unto me etc, ~~this done turne thee into the east & saye~~ o thou **Luciferre** & all thy whole companie, I nowe coniure you all together & that by the vertue of the bread & wine by water, ayere, fiere, & earth, & by the father the sonne etc & by all thinges that ever God made & created yea I coniure you **Lucifer**, by the [sun] & [moon] plannets, starres, & constellaciones fixed in the concave or coope of heaven, that nowe forth with if the spirrit N be with uou that nowe forth with & that with out anie tarryinge you will suffere him to depart from you, & send him unto me to fulfill my will & pleasure, o you Prince Lucifer & all you spirrites Infernall, & all other spiritts I coniure you by all the goodes of the earth the which are layed uppe, or for to be layed upp, & as well past present, as for to come, that nowe forthwith & without anie delaye you come to gether & soe doe that I maye have your succoures that Oberion maye come & speake with mee & that by the great name of God + Tetragramaton + & by all the gramarians logitians, astrologians, Magitians, & Mathematicians Invissible & Intelligibile that nowe you send to me the spirit N after whome I have soe soare longed together with one other spirit & one of the best learnedst or most skillfull spirites & an experte messenger, havinge knowledge in every arte or science, & such a one that is meete & able to serve my purpose & especiallie to ayed & help N if he have anie nead, for the some of 100000 [Pounds], in gold & silver or gold or silver to the same

some, & further that the sayed N aunswere me truely of all such thinges as I shall demaund of hime & that he maye be a subiecte unto me for a tyme till I shall lysence him to departe, & that one your behalfe, & ready to obay God, the which God hath power to fullfill this my desire, & that in a fayre forme etc, come N com com, com quickly nowe & that with all speede that maye be thought or done o you spirites afore named come out of all 4 quarters & make dilligent searche & inquirie for this spirit or kinge N & urge him to come unto mee & that by God & his blessed mother Marie Mayed and Wiefe & by hir blessed virginitie of Saincte John Evangelist & by all his holy lyeff, I charge you to bringe or send him the saied N unto mee etc, & that by the vertue of saincte John when he sayed vade et mitte hanc tunicam super corpora defunctorum, & therby the dead bodies revived to lyffe againe, O N I saye unto thee come, whie tarriest thou, come quickly & that by the power & vertue of him that made this coniuration & to the end to binde & constraine spirites, & that nowe by the sufferaunce of my Lord God O N thou wilt appeare, & come to mee as sertainly & as quickly, as the dead bodies did appeare in the holy citty to divers as when the word or second persone in Trinitie did yeald upto his father the lyeffe of his manhoode I charge you spirits of the ayere, of the earth, fier & water, that nowe you incontinent gather your selves togeather & send to me N the spiritt & by the vertue of [118] These words that our L J C spake *die dominica conveni[un]t ad Iohannem universa multitudo populi,* I coniure thee O N afore named that by the dreadfull sentence that sainct John gave out againste all those spirites that came not but disobeyed, to be att the correction of these wordes,[188] & booke, & to mee, therupon O N I charge thee, & yet I charge thee againe, that thou come & make noe more tarryenge but that by the space of sayeng these blessed wordes, & reverend names of God + Salvator + Unigenitus + Adonay + El + Tetragrammaton + Alpha + et ω + dybbatary + Martina + Iones + Artike + Marta + Fenibie + Lomna + Ballerake + Fasmena +Totes + Feyereth + fiat fiat fiat + come nowe & obey ^to^ me & o moste noble N. yeeld to me as nowe thy service, doe thy office and bringe to me even to this present place, & that even by & by, the some of one 100000 of good & perfitt gold & silver, from what place that to you shall seeme best, & through it into this cirkell & there leave it & soe departe & goe into the circle appointed for thee O N I praye thee this doe for me, & I promise upon my creedit & trueth to doe for thee, & therupon com com com, quickly & that upon paine of the great curse of [God][189] to be pronounced both against thee & the rest I have before named.

Nowe if hee nor none for him come not, then repeate the same coniuration 3 or 4 tymes & within that space undoubtedly he will appeare.

Quid vis quid petis,[190] then saye o thou etc which nowe commeth, I nowe in the name of the father + the sonne + & the holy ghost + I coniure thee etc, & that by the cheifest virtue of God, J. C., the holye spirit & invissible & blessed Trinitie & by the dignitie of the blessed & imaculate lambe & by the pure & undefyled virgine Mary, & by the vertue of all the wordes & names of God, seales signes & kar[acter]s of Salomon, & by J. C. whose power, thou & all other <other> spirites are made subiect to man & namely to me & by the vertue of him that hath made thee Oberion to come nowe heare to aunswere to me, & that nowe that thou N thereupon to goe & without anie tarryinge to fetch to me nowe forthwith the whole of my request & desiere, that is to fetch & bringe me hither the some of 100000 of good & trwe lastinge gold or silver, & that it to be done I charge thee without all crafte, or disobedience, & that is to be done I charge thee by the allmighty which liveth & raigneth ever one God world without end Amen. Amen.

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188 In margin: 113 [a.]

189 There is a short space in the ms. presumably to switch ink.

190 Cf. p. 167.

then saye to hime when he appeareth

Take thou to me,[191] & give to me as this writtinge doth make mencion, which is the some of 100000 in gold or silver or bothe, & that good & perfitt, & to be brought mee & that forthwith & without all crafte or anie disceite, soe that it maye be to the lawed & praise of God & to the releiffe & comforte of me & of my famulye, & to the succoure of the needye & helples poore, soe be it fiat fiat fiat Amen.

but & if he come not & appeare.

Take thou the fier Maledicted & the picture with his Name, & the pictures & names of all those spirits thou calledst written in paper, & catts tords pitch lether brimstone, ashefetida old rages & feathers, & hold those names & picture over the fier & saye this curse & malediction uppon them.

Nowe by God the father allmighty + & by God the sonne allmighty + & by God the holy ghost allmightye 3 personnes & one God in Trinitie, & by all the vertues & powrs of heaven, earthe, ayere, & hell, nowe all these maledict & curse you & every of you, & utterly I doe excomunicate you Tantavalerion vell golgathell, orymell, Tygra, danall, salarica, Asmoo, Pastary, Boell, & you Orience, Paymon, Amaymon, and Egyne, & you sylquam, Maleranis, Rasynet, & you Temell, Alphasis, Emlon, Rodybell, & all the rest of you upon whome I have called whose succoures I have required & whose names I have recited & named, & yet ons againe in especiall, all you whose names behold I have heare in my hand written, God & all his mightie vertues names maledict & curse you, & everi of you, deprive you of your offices, & royall estates, remove you out of your places, & for your contumacie throwe you in to the eternall payne & that of all paines where I by mine authoritie given me of God will you shall remaine, & that in greate tribulacion, horror, steanche & continuall flashinge flames, all Angells & Sainctes, patriarckes, prophets, Martirs confessoures, & virgines, the 12 Apostles withall Godly & chaste matrones, the blessed virgine Mary with Ursula and hir companions, Sainct Ann, Elizabeth, Katherine, and Marg[r]et, & all other creatures Salomon, Sainct Cyprian & all proffessoures of this hye science called seecrett of seecretts doe curse & maledicte you o you wicked & froeward spirrites & I N. the sonne of N. doe excommunicate you & all you & doe throwe upon you the greate & fearefull curse of the greate & everlyvinge God, the omnipotent father, & by the power of his moste bitter death & passion of his onlye sonne, J. C. I doe yet once more excommunicate & curse you & everie of you spirrites most disobedient, & the ineffable name of J C which is both God & Man & sonne of the most highest God doe nowe excommunicate & cursse you & all you & the high name of God + Tetragramaton + & the 12 excellent names of God, the which o thou N [119] & all the rest of you doe knowe verye well, all & everie of those names doe curse you, & all you spirites afore named, & nowe doe I by the power & grace of the very fountaine & well springe of all vertues, doe condemne you & seperate you from all the rest of your companie, & doe cleane deprive you of all homage fewte or service that ani of your inferioures or ministers owe unto you, & I doe nowe even as I throwe this paper into this fyer throwe you into the bottomlesse pitt of hell, or continuall burninge lake, where there is paines unspeakable, where there is darcknes without anie light where the seely damned wretches crye night & daye without knowledge of tyme, *Ve Ve Ve quante sunt hii Tenebre*, & nowe o wicked divells & obstinat spirits, that moste excellent & reverent name of + Jesus + unto which name all knees doe bowe as well thinges in heaven as in earth & hell, do bowe to & obey, doe nowe maledict & excommunicate you & everie of you, some & all, jointly & severally, superiour & inferriour, whose names I have here written & hold in my hand, except that you, or one of youe or some other for you doe come here to me & that by & by, & bringe with you the spirit N whome I have called & will not ceasse to call untill he come, & alsoe the money or treasure I desier to have viz 100000 [Pounds] & that in good & true lastinge gold the which nowe is my petition & desier,

[191] In margin: 114 [a].

which if it be not done, & that forthwith, thou in the name of the holy Trinitie, & by the sufferaunce of Gods devine Maiestie, & by the vertue of all the holy wordes names, & k[aracter]s of God, I my selffe nowe heare doe cursse & excommunicate all & everi one of you spirits aforenamed, & caste you & cursse you into *ignem inestinguibilis ubi est fletus et scridor dentium*, where the fier never goeth forth nor the wormes leave of gnawinge a place wherin is allwaies crienge alas & woo, payne of paines grieffe of griefes, & sorrowe of all sorrowes, a place where is trouble & anguish the wrath & hatred of God, & yet by the authoritie of this name Jesus I nowe to augment your paine & smarte cast you into the greate fornace of horrible & ever burnige sulphurre wher there is the punnishment & vengaunce of God daiely & howerly without ceassinge practised, & that nowe by the might of the Trinitie I doe curse you into that cursed prison & dungeon of eternall death & damnation, where Noe order is, but all disorder everlastinge dyscencion paine & woo, thither thou spirritt N & all you spiritts before named whose names behold these are, goe yee & there still inhabitt and dwell, & never come to your former rowmes, unles that it be lett, & that by the vertue of the omnipotent God & nowe by all these maledictiones & curses, & cursednes of all thes afore written & named payenes, grieffs & woos, may be nowe multiplied & that uppon & all you wicked aforenamed & that nowe & ever to be multiplied, & that soe plentifully, as that there be gravells or sandes one the sea shoare, starres in the skies, or grasses upon the face of the earth, & this by the presence of our mother holy Churche, & nowe by all these aforesayed sentenses, wordes & names signes seales, & k[aracter]s, nowe to stande & bee in full power authoritie & streinth, & that nowe by the power of God the father God the sonne & by the power of God the holy ghoaste, & by the power of all these 3 personnes & yet but one God in Trinitie nowe to graunte it soe to bee one you N & one ^all^ you N rebellious spirit whose names these be, this God graunte nowe & for ever. Amen.

Then caste[192] their pictures in to the fier & that of Sylquam Malcranis, and Rasynet, & the catts turdes etc & burne them ut supra sayenge,

A malediction

Maledictio dei patris omnipotentis, eius filii et Spiritus Sancti, be upon you, and remaine upon you, deprieve you of all youre powere & authoritie, & caste you into the bottomlesse pitt & stincking dungeon of fier & brimstone, & there to detaine you in the place of endles & uns[p]eakeable[193] paines forever & ever *fiat fiat fiat* unles you nowe come & speedely appeare unto me & cause N to come & fullfill my desire & bringe with him the aforesayed money or treasure to the some of 100000 [Pounds] in true lastinge & good gold or silver.

this done hee or they will come runninge, & saye unto thee helpe me out of this paine, & speake & bid them fulfill thy desire, & it shalbe done.

A lycence if hee doe appeare & fulfill [th]en lycence him to departe sayenge

I Coniure thee spirit or spirites & that nowe by the vertue of our L. J. C. the which was put upon the crosse for you & all you spirites, that you & everie of you doe retourne into your ^proper^ places, & by the vertue of the high God, & that youe doe not noye ne hurte me, nor yet none other creature, but that nowe forthwith you doe returne unto your proper places & that when I shall call you, or anie of you, to aunswere unto mee againe or to give me that that I shall require & desiere, & that you doe it quickly & that wit[h] all obedience, to be ready to come & fullfill my request & commaundement, rede, rede, redde in pace, & the peace of Jesus Christ bee nowe beetweene you &

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192 In margin: 117.

193 There is a large * in pencil in the left margin.

me & that in the name of the father + & of the + sonne + & of the + holy ghost Amen, 3 persones in Trinitie and one God in unitie be rendred all lawde praise & dominion both nowe and for ever worlde without end Amen.

After you have done

Tarry in the circle 2 or 3 howers & saye the gospell of Sainct John In principium erat verbum etc, the Lords prayer, the salutacion of the Virgine Marie, the creede & if you doubt *quicunque vult* etc. & one after another goe out of the circle, & goe to your howse or chamber annother waye then that you came & washe your faces with water & hisope, & saye your praiers with great devotion, this done they will come at all tymes, allthough they were bound wit chaines, & remember still [120] & if they come not theme sealves to send then their messengers, & if they come not then write their names & pictures in paper & burne them in the fier with ordurs ut supra & pronounce very angerly etc.

A good constr[i]nction for a spiritte

I coniure thee spirrit[194] etc which art heere before mee, by the father the sonne & the holy ghoast & by these names of God + Saday + Tetragramaton + Tetragramay + Adday + Algramay + & by all the names of God that thou have noe power to hurte nor resiste us neither in our harte, soule, nor bodye, neither to disobey us nor to departe from our sight untill you geve us an aunswere to all our interrogatories, without anie lyenge deceipte, crafte, or falshoode, & I coniure thee spirit in the name of Saincte Mary the Virgin Mother of Jesus Christe, by the heade of your prince, by my Christianitie, & by the mighty goverment that our L. J. C. hath over us, that you nor none for you have power to hinder my sight, but that I maie see & knowe you in the faire forme of a child of 3 yeeres of age soe that thou mayest have noe power to depart from my sight, untill thou be lycensed by mee, In the name of the father & of the sonne, & of the holy ghost Amen. finis

for the grounde

In the name[195] of our L. J. C. & by his licence I coniure thee wicked spirrit & all thy fellowes, if any more be with thee, by the vertue & power of the / father the sonne & the holy ghoast 3 persones & one God, & by the vertue of our blessed Ladye the virgine, & all other saintes & virgines, & by the 9 orders of Angells which are ministers unto the Maiestie of our L. J. C. viz Michaell Gabriell & Raphaell, Cherubines & Seraphines, Trones, dominations principates, potestates, with all their fellowshipe, & by all the vertues & mighty powers of heaven & earth, & by the vertue & power of the sea, & all that therin is, & by the vertue of ^all verteues (?)[196]^ ~~Salomons seale scepter & ringe here present,~~ & by the virginitie of sainct Katherine, sainct margerett, sainct barbara, & of all the rest holie & unpolluted virgines & sainctes, & by the vertue of the dreadfull daye of judgment, & by the vertue of all patriarckes prophetts Apostles Martires confessoures, & by the vertue of the 4 Evangelists Mathewe, Marcke, Luke, & John, I bind you spirrit or spirrits by these & all powers in heaven earth sea & hell & all deep places I binde you spirrit or spirrits, by all holy waies that the Apostles followed our L. J. C., & I coniure you spirrite or spirites if any be here within this ground or within an 100 foote especially by these Holy & hye names of our L. J. C. + Agios + Otheos + Yskyros + Athanatos + Panton + Craton + et Ysus + Emanuell + Tetragramaton + & by the vertue of the blessed sacrament of the alter, & by the vertue of the 7 sacraments, & by the vertue of all holy

[194] In margin: “118.” compare Sl. 3853, fol. 20r.

[195] In margin: 214 (?).

[196] Sec. man.

prayers & wordes that ever the greate prieste Aaron or anie other prieste of his order sayed or spake, that you spirit or spirits obey this my adiurement & coniuration, & immediatly flye from hence, & beinge departed, to come hither untill 15 dayes from this present howere be fully completed & ended, & that thoue or you spirrites goe & departe hence from this ground soe farr of that thou spirrit or spirrits neither see us nor heare us, & that to a place where God will that you be agreable to his good pleasure & our salvacion & alsoe that duringe the tyme of our worckinge here nowe at anie other tyme & in anie other place noe trouble nor molestacion happen or chaunce either to me or anie of my fellowes nowe presente, & therto I coniure thee spirit or spirits, by the vertue of the holy name + Ebrea + Stulpha + Alpha + Draco + & by the vertue of the blessed passyon of our L. J. C. & by the vertue of his blessed blood that he bleed in the sayed his holy passion, & namely by the greate vertue of the water & blood that came & yssued from his hart, & by the vertue of the speare that pearcinge his side it made the same wounde, alsoe I coniure thee or you sp[i]rits by the vertue of the crowne wherwith he was crowned, & by the vertue of the 3 nayles wherwith his hands & feete were to the crosse fastened, & by the vertues of the scourges that his tender & blessed bodye was scourged with, & by the blessed & sacred words that he spake one the crosse, + heloy heloy + lamazabathani + *deus meus deus meus ut quid derelequisti me*, alsoe I coniure thee spirrit or you spirrits by our L. J. C. glorious resurrection, & by the steappes he tooke when he harrowed hell, & by the vertue of his wonderfull asscention into heaven, & by his sittinge one the righte hande of his Father, & by his comminge at the laste daye to iudgmente wherein all shall rise or aswell the good as bad, the happie as unhappie, the saved as damned, & by the mercy shewed to Mary Magdelene, & by the vertue of the Holy Ghost that he sent downe to his Apostles, & by the vertue of the assumption of our Ladye Sainct Marye & by all hir vertues, & by all that God made, & by the vertue that God gave to wordes hearbes & stones, & each other thinge as well in heaven as in earth, as in the sea, as without the sea, *Iterum* I coniure thee spirrit or you spirrits in the name of our Lord God which Moyses bare in his fore heade, & Aaron one his brest, alsoe I coniure thee spirrit or spirrites, [121] what kinde[197] soe ever yee bee of fiere, water earth, or ayere, malignaunt or Infernall, by all the coniurations invocations vincles & lycenses that ever Cyprian, Salomon, Alexander, Aristo[t]le, Bacon, Bungi, Lumbarte, Wale cornelius, or any other spake or wrote, & by the dreade that thou spirit or you spirits have in thine or your lord, & by the vertue of the 4 kinges of the ayere & theyr 4 princes under them, & by the love & dread that thou & you have in our L. J. C. to whome all knees doe bowe, I coniure thee sprit or you spirits by the vertue of this coniuration & all others in this booke conteyned, & by the vertue of all the coniurationes that ever were made are made or shalbe made that thou spirit or you spirits which be keepers of this treasure, heere hidden or layed that you obaye me, & my coniuration & that by the vertue & power of our L. J. C. & that you neither trouble nor molest me nor my fellowes, nor hurtt me nor them, neither in bodye nor in soule, but as verely but as verely as our L. J. C. saied to his disciples, *pax vobis* soe verely peace be between thee spirit & thy fellowes if there be anie, & peace be betweene thee thy fellowes & us, & I charge thee thy fellowes & us that thou or yee fflee from this grounde, & from the treasure hidd or layed in this grounde & that you doe not drawe it nor move it now awaye out of the place , where nowe it is, nor alter nor chaunge it by noe delusion nor crafte, & that in the paine of endles damnation, & the paine of the great curse that God shall give at the greate day of dome, *Iterum* I coniure thee or you spirits that you trouble nor vexe me nor my fellowes in the tyme of our worckinge & that by all the holy wordes before rehersed that thou spirrit or spirrits from hence peaceably in all hast departe & goe & for the space & tyme of 15 dayes & 15 nightes even from this selfe same hower thou or yee do exempt your selves, & goe & remaine in the place wherunto God hath & shall appointe you, & without returninge duringe the saied tyme to trouble molest or grieve me or us or eny of us with worde fantasye vission or illusion, either with fyer, water winde or blassinge, but to suffer us to take it & carrie it awaye & applie it to what usse wee shall thincke it moste meete without your molestacion, either wakinge or sleepinge, eatinge or drinckinge, restinge

197 In margin: 216.

or walkinge, nowe present or in tyme to come, wherunto I coniure thee or you spirits by the vertue of all the wordes that ever Christ spake or man wrote, in this coniuration rehearsed or herafter may be rehearsed I charge & commaunde you o thou spirit or you spirrits, & that by the vertue power & might of God the father his worde & Holy Spirit, & as certainly as the promised seed, & brake the serpents heade, & as Mary the virgine bare the seed, & as Eline the most Christian Queene found the holy Crosse, even soe sertainly wee maye finde that wee seeke for, here hidd or layed & the same processe & enjoye, even to the good pleasure of God, the proffitt of the poore, & to the salvation of our owne soules wherunto I saye Amen. fiat, fiat, fiat.

this must be layed in the erth to urge a late dead man to appeare & speake.[198]

[figure]

[122]

[figure]

These letters before passed must be laied in the earth to urdge a late dead man to speake.

Pro thesauris absconditis.

Inprimis you must[199] beleeve that this worcke is & hath bene aproved most trwe secondly you must take heed when the [moon] chaungeth & in the night followinge goe unto the place wher the treasure is hidd, & in that place take a clotte of earth, & carrye it home with thee, to the privi place where you will worcke, there make a circle in the which the spirit maye appeare, & annother for thee & thy fellowes, distaunt from the spirits circle 3 5 or 9 foote, & put the clott of earth in the spiritts circle, & then kneele downe towardes the east, sayenge devoutly this oryson or prayer In the name of the most mercifull God, *deus fortis et patiens* etc this done arise & saye this coniuration as followeth.

I coniure thee or you spirites to whome soever you are subiecte, In what place of the earth yee doe abide, which doe keepe this treasure, & have anie power over it, or anie others nowe remaininge in the earth by the space of 24 foote rounde, in breadth height, or deapnes from whence this clotte or parte of earthe was taken & nowe presentlye lyeth in the circle for thee or you prepared, whether you be one or moo, that you come quickly without delaye or noyse, & that without hurtinge of me or anie of my companie or other lyvinge creature.

I coniure you that you arise eve nowe, & appeare vissibllye unto us in the circle for you prepared, beinge distante [blank] foote fro[m] this circle wherin we nowe stande, & that in a faire forme & likenes of a man, bringinge with you manifestly to our sight, the treasure or anie other good beinge hidd there from whence I tooke this pease of earth, or within 24 foote of it rounde aboute as well in deepnes as bredth, height or length, withou[t] desceite, or crafte without chaunginge or diminishinge therof, & that you laye it upon the grounde, the which is betweene your circle & ours, & that to our usse soe that wee maye have & enioye the commoditie thereof, as thinges wholy & aperteyninge & belonginge to us, to that place that I shall apointe you to, & that by the vertue of the passion of our L. J. C. & by all his holy & blessed names which shalbe here sayed to his praise, & to binde & constraine you. I coniure thee or you spirites againe with all your powers, by heaven, by earth, by sea, & by hell, & by all things conteyned in them, & by all the

[198] In margin: 218.

[199] In margin: 2[19.]

wordes that God spake [Margin: 1] In the creation of the world,[200] & of all creatures by the first worde, that he sayed, when he made light, let light be made & it was made, the second when he did create the [Margin: 2] firmament, in the middest of the waters that it might seperat one water from another.

[Margin: 3] The 3d worde, in gatheringe together the waters which were under heaven sayenge, let the waters be gathered to geather, which are under heaven, & let them be drie.

[Margin: 4] The 4th worde was whene he made trees & hearbes to growe sayenge, let the earth bringe forth greene grasse, & fruite, & their trees in the kinde bringe forth fruite, whose fruite is within them selves upon earthe.

[Margin: 5] The 5th worde was when he made the [sun] the [moon] and [star] [star] sayeinge, lett light be made in the firmament of heaven, that they maye devide the daye from the night, & let the dayes & yeeres be tokens that they maye shine in the firmament & lighten the earth.

[Margin: 6] The 6th word was, when he mad fishe & foule, sayenge, let the waters bringe forth all creepinge thinges, that have lyfe, & that cane flye upon the earth under the firmamente of heaven.

[Margin: 7] The 7th word was when he blessed them sayenge, Increase & multiplie upon earth & fill the earth, the waters, and the sea.

[Margin: 8] The 8th worde was when he made beastes wormes & serpentes, sayenge, let the earth bringe forth all lyvinge thinges, & beastes in theyr kinde.

[Margin: 9] The 9th worde was when he made Man sayenge: let us make man unto our owne liknes, & lett him be heade over all the fishes in the sea, birds of the ayere, & beastes of the fie[l]d & all creatures that live in the earth.

[123]

[figure (?)]

[The] 10th worde was, when he created man & wooman & did blesse them sayenge, encrease & multiplie, & fill the earth, & let all lyvinge thinges be under them, o you spirit or spirits I coniure you by all the wordes which God spake to Moyses, & to all other prophets, & by the 4or elements, & by all the vertues of heaven, & by all the names of God, by the Incarnation of Christ, by his nativitie, baptime, circuncissione & passione & by the sheddinge of his most pretious bloode, & by his sepulchre, by his resurrection & ascention, & by the comminge of the holy ghost by the dreadfull daye of judgment, wherin he shall come & judge you & all mankinde. O thoue spirit or spirits with all your companie if you have anie I doe coniure you by the heade of Saincte John Baptist, & by all patriarckes, prophets & Apostles Martirs Confessors & virgines, & under & upon paine of eternall or everlastinge damnation, that you or thou doest appeare incontinentlie vissiblie before me & my companie, in the circle which is made for you, I in fayre humaine forme & shape etc, I Coniure thee or you o spirit or spirites, by the heade of your prince, & by the virginity of our blessed ladye, virgine & wife & yet Mother of our saviour Christ, & I adiure thee or you, with all your ffellowes, under the payne of everlastinge torments & the malediction of all Holy Church, & under your continuall remayninge in hell untill the daye of judgment that you or thou ariese & appeare quickly in the forme & shape of a man, & fullfill my desiere in eich poynt, & that by him which shall come most fearfully, to judge the quicke & the dead & the world by fier, Ariese o thou or you spirits with all your companie, I say arise, ^& that by the^ power & streingth of the holy & indivissible Trinitie, the father etc 3 persons & one God, arise, o thou or you spirits with all your companie I the greate power, strength, & feare of allmightie God & most holy father of heaven earth & hell, & by the vertue of all his worckes & miracles of his Sonne that Imaculate Lambe without

[200] Compare p. 129 and elsewhere.

spott J C & by his wonders & wordes, I saye O thou spirrit arise by him to whome all honoure & glory is geven in heaven & earth, & whome you spirits feare & obaye, I Coniure[201] you by the vertue of him at the hearinge of whose most highe reverend & glorious names all devills & you spirits doe tremble & quake J C, the sonne & onely wisedome of God his father, Creator of the world, Saviour of mankinde, judge of quicke & deade & confounder of all disobedient & maligne spirrites which is called holy Kinge & Lord of glorie, yea I coniure you by the vertue of his moste bitter passion, love, meeknes & greate goodnes, & by the vertue of all his Godlines & purnes, by his pittie, mercy & sweetnes, & by his continuall & everlastinge raigne with his father in his kingdome of everlastinge glorie most triumphantly to judge the world as well the quicke as deade as devills spirites, ayry, firi, earthi, & watri, as also all elphs or elvins & other incorporate or in humaine creatures, Ariese o you wicked spirits etc by J C the sonne of the pure virgine Marie, & that upon the erth in the circle for you prepared visibllie to our sight & that in the liknes of a fayre mane without thunder lightninge or tempest without hurtinge harminge or fearinge of me or anie of my fellowes, or anie other lyvinge or Christian creature, & give me a true & direct aunswere of all thinges that shall demaund or aske of you. I coniure & warne you o spirrites to arise In the vertue of the holy ghost & by his God heade which he hath rayninge with God the father & the Sonne in eternall & everlastinge glorye, arise thou or you spirits by the vertuous power of God & by the vertuous grace of God & by the vertuous vertue of all creatures praysinge & lawdinge God, by the vertue of God & of all thinges that are alive or dead moveable & unmoveable that in heaven or earth have anie beinge, Arise yee or thou spirrits In the strength, & by the streingth of the death & passion of Christ, & by his most sweet face which was covered with blood, in his Holy Sudarye carryenge huge & greate crosse, arise thou or you spirites by the vertue of the right hand of the same Jesus Christ which was nayled upon the crosse & with a scome (second?) nayle persed through, soe if you will not arise & appeare, be you or thou spirit or spirrits stricken with the paines & torments of hell & that by the vertue of his sayed payne, & as he was handled with coards on the crosse, & his left hand nayled theron, soe be thou or yee spirrits nayled & handled with the most stronge paines of the Infernall lake, & be bound with fiery chaines untill you doe come & appeare vissibly to me & my fellowes & that by the vertue of the paines which Christ did suffer upon earthe as well upon the crosse as elswhere, soe be thou or ye spirrites, nayled & thrust throughe with the paine of everlastinge damnacion in hell, by the vertue of the paines that Christ did suffer in his lefte foote upon the crosse, soe bee yee spirrits or spirrite punnished with paines of fier, which shall continually burne, except yee appeare & come quickly etc, that speare which did pearce & open the side of our saviour Christ Jesus o spirit or spirite[s] for your contumacie & disobedience pearse thee or you & that with moste stronge stroakes of flames of fier & thonder & withall & all manner of hellish torments of that damnable pit o thou sp[i]rit or you spirits the paines of hell, divells & damned soules lite upon you & every of you unles or except you come quickly & appeare vissible to my sight, arise therfore yee or you spirrits I coniure you by the most sharpe & bitter passion of our L. J. C. & by the vertue of his moste pretious bloode, & water which ysswed out of his moste blessed side, in tyme of his sayed passion, by his salt teares distillinge from his pittifull eyene, as when he wepte languishinge upon the crosse & cried to his father + Heloy + Heloy + Heloy + Lamasabathani & by that worde that he sayed unto the theefe (?) [124] hanginge on the crosse by these & all others pertayninge to his holy Incarnation nativitie baptime fastinge & temptation, by his crucifyenge one the crosse death & passion by his disceendinge & ascention by his glorious resurrection & by the comminge of the Holy Ghost one the 12 Apostles by the vertue & power of all these aforesayed doe I charge & commaunde you to come & presently yeeld unto me your obedience if you refuse this to doe by the vertue & power of all these be horrors & terrors upon you binding & chayninge you pressinge you & rentinge you by omnipotent power for your disobedience shewed unto me & never have you o [*a] moment of joy lisse or easse but every twinclinge of an eye be your horror & unspeakable anguishes upon you for your disobedience graunte this o Lord God for thy Sonne

[201] In margin: 266.

Christ Jesus sake which liveth & raigeneth with thee ^and^ the Holy Ghost ever one God to whome be rendred all lawde praise might maiesty & dominion both nowe & for ever Amen.

for a keeper of Treasure

O thou[202] spiritt N with thy fellowes if thou have anie knowe thou that Christ + doth overcome, + Christ doth raigne + Christ doth commaund in heaven the ayre, earth seas & hell what place or habitation is where the power of the Lord is not seene, the looke up to the ayer etc. O thou spirit N aries come thou & enter into this M vissiblie & in a fayre forme & comely shape, let this be sayed thrise, & then lett the maister stande one his feete & saye,

O thou spiritt N be thoue ready to my will I coniure thee by the power of the omnipotent God the father etc, & by the incarnation, circumsitione & passione of our L. J. C. & by his resurrection & ascention, & by his comminge most gloriously to judgment at the laste daye I coniure thee N by the holy virgine Marye & by hir virginnitie, & by the merites of all saintes, Angells Archangels, patriaarckes, prophets Aposttles Martirs Confessors & Virgines, & by the heade of your prince, that thou be quickly & Incontinently obediunt unto me, & that thou doest not tarrye by noe meanes, but by & by all occasiones excuses, & delaies sett aparte that thou doest arise & enter visiblly into this [M][203] plainly appearinge unto me & to my sighte shewinge & perfectly speakinge unto me & unto all men here standinge about thee, the truth of all thinges that shalbe asked or demaunded of thee, but true & truely accordinge to my meaninge speedely & unfeinedly to fulfill my request to the uttermost of thy power without crafte guile or anie dissimulacion, but in all thinges to arise come & give a true aunswere, *fiat fiat fiat*, Amen.

dic ter, if he com not then saye this

I coniure thee spirrit N which I doe call by the father etc & by the faith which you doe owe unto your privat lord, & by the vertue of the true & lyvinge God, & by the Angell that shall blowe with the trompett that most terrible & fearefull blaste *surgite mortui venite ad iudicium*, I coniure thee N as thou trustest as then to be saved, soe nowe by that salvacion the which the blessed shall have, & by that glorie the which they shall possesse I charge thee N arise & come & that in a vissible shape & aunswere me to all such thinges as I shall demaunde, I coniure thee N by all the torments paines & grieffs that Christ God and Man suffered in the tyme of his passion, that thou N doe appeare unto me in this same N appointed for thee visible & in a fayre coloure, forme & shape without anie hurte or harme doeinge to me or to anie other livinge creature upon erth, & that thou doest shewe unto me all thinges which I shall demaund of thee quickly without anie disceite fraude crafte or longe delaye, but except thou doest come & personally appeare in this same N etc perpetuall damnation dissend upon thee & be multiplied, & for thy Iniquitie & contempt eternall paines, judgment & fiery chaines, vexe & trouble thee, & that for ever thou maiest sustaine paines & torments in the fornace unquenchable, & alsoe that thou be deprived of thy power office & dignitie & soddenly fall from the place where thou nowe arte, except thou arise & come speedely *fiat fiat fiat* Amen.

When he is come bind him

I coniure thee N by the obedience which thou owest unto thy privat lord, & by the power & vertue of this most holy high & reverend name of God + Tetragramaton + & by Sainct Michael the Archangell which did caste out Infernall spirites, & by the Anuncion of the blessed Virgine Marye Mother of our L J C & by his Nativitie circumcition passion deth resurrectione & ascension, & by

[202] In margin: 269.

[203] There is a blank space, but see above and below.

the continuall weepinge of the same our blessed ladye & virgine for hir sone, & by the darckeninge of the sonne in his death, & by all thinges that ever was done in heaven erth & hell, I charge thee that thou doest showe unto me the truth of all thinges the which I shall aske or demaunde of thee, without fraude deceite or Lye Invented, but true & truely according to thy knowlege & my entent & meaninge & that speedely & unfeignedly to fulfill my request to the uttermoste of thy power, & that thou doest not goe nor vanishe awaye out of my sight nor out of this M untill I be aunswered of the verie truth of all thinges that I shall aske of thee or of thee shalbe demaunded, required, or enquired, by me or anie others soe that I maye give unto God the Father etc, lawed & praise which is & shable one God in trinitie for ever & ever world without end amen *finis*.

[125]

To bynd the grounde, the spirrit that keapeth anye therefore [*treasure].

In the name[204] of the father & of the sonne & of the Holy Ghost amen I binde you spirites to avoide out of this grounde wherin I nowe stande & that withall festination & speede possible by the space of a 100 foote & more. I binde you to avoide & noe longer to tarry by all the merites of our Saviour Christs passion, death & buriall glorious resurrection & wonderfull asscension, & by the comminge of the holy ghost, I commaunde you to avoide out of this grounde upon paine of everlastinge damnation, the malediction & curse of God the father fall upon you spirits keapers of this treasure here or within 30 foote of this place by me marked, unles you remove hence & avoide, o spirites keepers of this treasure I binde you & every of youe one or moe by the u[n]speakable power of the allmightye God, & by the power & vertue of all Sainctes that you departe and goe frome this treasure, & that you be not soe hardy to come neare it, to remove or translate it, nor to chaunge nor transporte it by your divelish or hellish power, I charge & binde you o spirrites some & all by the power of the allmightye & everliving God, & by all his vertues, I binde you by his Holy Circumcission, I binde you by his fastinge & temptation, I adiure you by his moste bitter passion, which he suffered in his manhoode here upon earth, wherin he was moste painefullie tormented, scourged & beaten, I binde you by his dolorous griefe & paine when he was mocked & dispitefully entreated, I binde you by his greate paine he suffered when he was crowned with sharpe thornes, I binde you by his most blesse[d] wounds 5 & namely by that most deape & wyed wound made in his most tender sied & pittifull harte, I bind & charge you by his moste precious bloode, which he sheade in the tyme of his sayed passion, I binde you by those moste holy wordes which he spake hanginge upon the crosse of tree, I binde you by the greate pitty & compassion that his blessed mother Saincte Mary that holy virgine had in the tyme of that most dolorous & greevous passion. I charge & commaunde you spirites, that keepe heare anie treasure of gold silver or pretious stone, yea I commaunde you o spirites present or that are to come, that you remove not this treasure nor noe part therof from us, but suffere it to remaine & be there where it nowe is, & that you peaceably goe & quietlye departe awaye from the same by one 100 foote, & not to returne againe to the same place before wee have our desiere & request therof o spirrites I charge & binde you, that you showe noe visions or illuciones wherby wee maie be lett or hindered from our purpose & entent & therby you still suffered to keepe ^& detaine^ the same. I charge you etc, that you in noe manner of wise neither harme nor hurte us neither bodely nor ghoastly, but that yee permitt and suffer us peaceablie & quietlie to take & detaine this treasure, I charge & binde you o spirrites, by all patriarckes, prophets, Martires, Confessors and virgines, by all the Evangelists, doctors, widdowes, holy Matrones, & Innocents that ye be not disobedient unto me, but obay me in all thinges before spoken & rehearsed, & I charge bid & commaund you that none of you by anie crafte or subtilliti in anie respecte make againe us, but alsoe graunt & give us you aydes & succoures even to the uttermoste

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204 In margin: 270.

of your powers & that to your office aperteyneth, to this I doe binde you & everie one of you, one & all, howe manie soever you bee, by the mighty power of God the Father the Sonne & the Holy Ghoast, by the meeknes of the blessed virgine Marie, & the holines of Angells, all these urge you to obey, destroye your power, make vaine, your craft & subtilitie, & for ever cause you to come unto me beinge by name called or Invocated, that this be done I charge you by the most mighty excellent & unspeakable name of God + Tetragramaton + & that even nowe most speadely yee departe & goe hence from this treasure, & leave it in the selff place where it was first layed, & beinge departed ye come noe more unto it before such tyme wee have our willes therof, depart I saye o ye malignant & wicked spirrits, & come noe more therat by noe kinde of meanes nor waies, herunto I bind charge exorcise & commaund you, & that none of you by your divelish might or power doe neither hurte nor harme me nor none of my fellowes nor noe other lyvinge creature of Gods creation, by neither voice sound, noyese, sight signe or token, but most quietly & peaceably to departe from it & the place wherin I nowe stande by the space of a 100 foote & that under the paine of everlastinge death & damnacion, Amen.

[In margin: ~~this done dige a sertaine bredth & a sertaine depth~~]

This [done] dige a sertaine breadth & a sertaine depth, & if yee can not see it, then reade this Invocation aforesayed againe, & alsoe this herafter, both with devotion and solempnitie pronouncinge every worde plainly and distinctlye.

[126]

I coniure you spirits by the father the sonne & the holy ghost which is + α *et* ω + *primus et novissimus, initium et finis*, & by the moste terrible & dreadfull daye of Judgment, & by the faith & obedience that you owe unto the everlastinge true & most greate God that ye by noe meanes nor noe waies remove not this treasure of gold silver or others, but that departe there fro[m], & in departinge ye leave it in the same place, where as it was first layed or putt in the same manner & forme, & in the selff simillitude & liknes, without alteringe chaunginge or diminishinge the same or anie parte therof.

I coniure[205] you o spirrites by the father of might, & by his infinite power, & by Jesus Christ his Sonn full of all grace & mercy, & by the holy ghost, God proceedinge from them both & by his unspeakable vertue & clemencie, o spirritts I coniure you by this moste holy blessed & glorious Trinitie 3 persones & one very & trwe God

without beginninge, & without endinge, & by the Sacrament of Christs his most precious bodie & blood, by the vertue of his substance, by his holy name, by his strength & vertue, of the ayre, fyer, sea & land, & all thinges therin conteyned & have anie beinge, that yee minish not nor chaunge this treasure, here hidd or layed or within foote of this place, wherin I nowe stande, but departe & avoide therfroo[m], & suffer us to take enioy & pocesse the same after our willes hereunto I binde & moste earnestly commaunde you o you spirrits, by all Angells, Archangells, Cherubins, & Seraphins, Dominations, Principates, and Potestates, & by the vertue strength & efficacie of every of their dignities & offices, & by the vertues of the heavens, & powers therin, that ye spirrits goe even nowe without anie more delayes, from this treasure, & leave it with in the compasse of this circle, soe that wee maye peaceablly have it, & this I charge you under the paine of eternall death & everlastinge dampnation.

then begine againe & digge etc then saye,

I Coniure you o spirittes that be keepers of this treasu[r]e here hidd by the [sun] & [moon] & by the vertue of the 7 plannetts, & by all other starres fixed in the tegument concave or coape of heaven, & by the moste mighty power of God the Creator of them & all creatures, & by all the

[205] In margin: 274.

worckes that ever God wrought ordeyned or made in his owne name & by his vertue, when he made man to his ^owne^ ymage similitude & likenes, & by the vertue of God when he gave water out of the harde & stonny rocke of flinte, & by the righteous sentence of judgment that God gave upon you for your transsgression & fall, & by the greate mercye & pittye that he had upon those penitents Peeter, Paule, & Magdalene, & by all the vertues of his passion most bitter, his resurrection, most glorious, & his assencion moste wonderfull, I binde & charge you that you goe & departe from this treasure & that you come no more nigh it by 100 foote but let it be & remaine within the compasse of this circle, to the end wee maye quietly, & peaceablly come by it, this I charge you by all the holy wordes rehearsed & spoken, yea I coniure you spirrits by all patriarckes & prophets & their estates, & by the Inestimable estate & dignitie of the mightie Godheade, & by the golden Altar before the T[h]rone of God, & by the 7 Lampes continuall burninge before the same, & by the golden Censors & most sweete savoure & smell that is for ever off[e]red by the Angell in the sight of the Deitie, & by the painefull death & passion of all holy Martirs, & the devotion of all the blessed confessoures, & by the Imaculate virginitie of the moste puer & undefiled Mother of God Sainct Marie, Mother of all virgines, & by the vertue of all thinges that God wold have worshipped & praised, & by the vertue streinthe of all holy & cleane thinges, that you obaye to all thinges foresaied which I have bound you unto & that in everie thinge without crafte, cawtle, or guile, alsoe I coniure you spirrits by our S. J. C. both God & Man & by all his holy names written in hebrwe, greeke Lattine or englishe, to you knowen & unknowen, that you obaye this my will & commaundement, & that in eache pointe ye fulfill the same as truly as God shall judge you at the laste daye in the greate judgment, & alsoe I charge you by the might & power that he had when he arose from death to liffe. The 3d daye, & by the vertue streinthe & power wherby he descended into hell & from thence fett out Adam & the rest of the holy & bleevinge Father[s] that aspected his comminge in the flesh, by all these o spirrits moste ungracious I charge & commaunde you to obey my will & Biddinge, & that as meekly as Jesus Christ the onely Messias & mediator betwixt God & Man did fulfill & obay the will & pleasure of God his Father, soe likewise I charge you to departe & goe from this treasure, that wee maye safely have & enjoye it without anie feare hurte or harme doeinge to me or to anie livinge creature, as ye will aunswere at the greate daye of dome before that most dreadfull & just Judge alsoe I coniure you by Christs birth & Nativitie, by his circumcission, by his [127] fasting & temptation, & by his pure holy mighty & renowned name + Tetragrammaton + by his Agonye deathe resurrection & ascencion, & by the greate meeknes that he shewed when he washed the feete of his disciples, & by the crowne of thorne wherwith he was crowned, & by all the paynes & panges of his dolorous passion as mockings, spittinges, & buffetinges, by his precious body & bloode & by the greate heavines & sorrowe that his blessed Mother had when shee sawe him hir deare sonn hange upon the + & by the unspeakable joye that shee had when he rose from death to liffe the 3d daye, by these & all other aforesayed I charge & binde you spirrits that you be noe longer obstinate nor disobeyinge, but obedient & willinge to departe & goe hense quickly & quietly from this treasure & that by & by & without anie tarrienge or longer delayes,[206] & that you remove it not from the place where it was first layed, & that you alter nor chaunge the nature nor shape therof, I coniure you & charge you spirrits by the strength might & vertue of all the holy wordes that God spake in & at the Creation of the worlde, & by the vertue, might, power, & strength, that God had when he commaunded **Lucifer** your prince with all his adherentes & companions to flye from their place of joye & felicitie, & by the vertues of all the Sacramentes, all prayers fastinges just deeds and watchinges, at anie tyme or tymes practised within the whole & universall Churche militant & by all holy carecte[r]s signes & seales that kinge Salomon used, by these & by all the whole vertue, streinth, might, power & brightnes of the glorious Trinitie, I charge & commaunde you spirrits to departe & avoide from this treasure.

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206 In right margin: 272.

An expediment for the grounde

First the maister of the worcke muste heare a Masse of the Holie ghoast A memorie[207] of the holie + & he must be in cleane life & ^in^ stedfast faith & trust this for to be true, for it hath bene proved manie tymes,[208] & the first 2 3 nightes are best whe[n] the [moon] is newe & the first is best. *I[m]primis*: the maister of the worcke must goe with his fellowes there as the treasure is, with a clarcke with him to helpe to saye the prayers that belonge therto with good devotion, & when they come there ^as^ it is pricke downe a wande of hasell of one yeare's groweth: & goe there from 30 fote, & kneell downe, & first saye this spalme:

Deus in nomine tuo sal me face: Et deus misereator nostri: misere et nun[c] dimittis: laudate domini omnes gentes magnificat anima: Deus deus meus respice:

Then the maister of the crafte shall saye this that ffolloweth with a faithfull & merrie spirrite:

Thou N that keepest this treasure that wee have marked, or within the space of 30 foote or more: I charge thee by the vertue & sufferance of allmighty God that thou spirite arise & appeare, thorowe the vertue of his passion that here shalbe rehearsed one this manner as followeth in the worshipe of God & constraininge of thee or you:

Ego Coniuro te vel vos speritus per Patrem et Filium et Spiritum Sanctum, et aerium et terram et mare et inferniem et omnia que in eis sunt et per omnia verba que dominus dixit in creacione mundye et omnium creaturarum et per omnia verba que deus dixit ad Moise et omnibus alliis Sanctis prophetis et per 4or elementa et per omnes virtutes Celorum et per omnia nomina dei effabilia et ineffabilia et per incarnationem nativitatem et pacioneem et effucionem [+sanguinis] eius et per omnes vulneras de Iesu Christi: Coniuro te N vel vos spiritus per ignem et per aquam et per principes vestrem [*vestram] vel vestrim [*vestras] et per virginitate beate Marie virginis et Matris dei et per capud Sancti Iohannis Baptiste et per omnes patriarchas Appostolos Martires Confessores et Virginis et per tormenta Inferni ad huc Ego coniuro te vel vos spiritus sub pena maledicciones ecclesie Sancti et ego ad monio te vel vos spiritus sub pena inclucionis usque ad diem Iudicii ut cito et aperte aperias vel aperiats mihi et sociise/socios meos sine lecione et falcione creature dei et respondeatis veraciter ad interrogacionem meam, Amen.

And then saie the XV^te^ O's [Fifteen O's]: then saye this *O domine Iesu Christie eterna dulcedo* etc.

Then must the maister & the clarcke stande one their feete & saye the spalmes of the passion of our Lord Jesus Christ & the maister must saye as followeth with a faithfull & merrye spirrit.

O thou N that keepest this treasure where wee have marked aboute this wande[209] by the space of 30 foote or mor I charge thee by the vertue of God & of his passion that heere shalbe rehearsed that by & by thou arise ^*cum* socios^ in the likenes of a childe of the age of 10 yeeres in the paine of endles damnacion & by the vertue of all the holie words that followeth:

O tu N vel vos spiritus qui hic custodis thesauris vel custodit aliquid thesaurum vel aliud bonum habet vel habetis hic aliquam potestatem et dominationem [128] ubi sint vel fueritis veni venite et aperire super terram istam et super thesaurum aperte in forma puerum decem Annorum visu mei et sociorum meorum obediuntur respondeas vel respondeatis in omnibus rebus de quibus interrogabo te vel vos per alteriam fortetudinem et potestatem Sanctem dei Trinitate:

Surge o tu spiritus com sociis tuis et aperire vel aperiatis mihi con[iur]o te vel vos [+per] alteriam fortitudinem et timore altisime dei patris in Celo et per virtutem magnam veritatis et per

[207] In right margin: 256.

[208] In margin: Probatim est.

[209] In right margin: 256.

beatitudinem divnitatem altisimi patris in Celo et per virtutem omnium Miraculorum et mirabillium per omnia sancta nomina dei et verba dei sancte quem in Celo et in terra surge o tu spiritus com sociis tuis qui est custodis vel custodies in hac terra aliquius thesaurie vel aliquius rei infra spaciem tregente pedum in latitudinem et in longitudinem et profunditatem:

con[iur]o te vel vos per alleriam potenciam et fortitudinem Iesu Christi Regis bonitatis, et per virtutem omnes potestates et mundicia, et per virtutem m[ag]nie (?) generositatis Iesu Christi Regis bonitatis, et per virtutem amoris Iesu Christi comfortacionis et leticie Iesu Christo dei Celi, et per virtutem claritatis et bonitatis ipsius, et per virtutem veri Christi fili dei et altitudinem dei, qui veracitur [*veraciter] regnat in eternam, gl[ori]am (?) com [corrected to cum] prie maiestattis fortis et per tremendum diem Iudicii eius, dein dicabit omnem (?) genus humanum tam vivam quam mortuum et demones et elphus (?) et omnes malos spiritus in eodem tam vinam quam mortuam et eum cuie omnie genus flectite Iesu filio saluacioneorum [*salvationum] fratri omnium bonorum filiorum:

Surge o tu spiritus com socciis tuus si habes aliquos tecum: aliter, surge super thesauorum aperte visu mei sosiis meis qui hic mecum in simillitudinem pueri decem annorum et loquere mi, et des mi vera responsa de omnibus rebus quibus tem terrogavero [*te interrogavero]: Surge o tu spiritus et ego coniuro te et admoneo te in virtute spiritus sancti et per virtute omnes filii [*consilii?] spiritus sancti et per virtutem et divinitatem omnes sapientie spiritus sancti, et intellectus pietatis spiritus sancti, et per virtutem siencie spiritus sancti, et per[210] virtutem timoris immundio [*domini (?)] <o> spiritus sancti, et per virtutem omnies [*omnium] nomine dei graciam spiritus sancti:

Surge o tu spiritus coniuro te per magnam potenciam et fortitudinem et divinitatem q[ue]m ipse habebit regnas potestatem, et filio in unitatem Trinus et unus deus omnipotentis dei, Surge o tu spiritus per virtuosam m[aiestate]m (?) dei surge o tu spiritus et coniuro te per magnam fortitudinem omnipotente dei o tu spiritus, surge [+per] virtuosam graciam dei, surge o tu spiritus per virtuosam victoriam dei: surge o tu spiritu[s], coniuro te spiritus per virtutem omni Coelos et Ecclestium omnium creaturarum Adoram [*adorant] cuam deum omnipotente:

surge o tu spiritus per virtutem dei omni Rerum et mortuorum et mobilum adorantium dei surge o tu spiritus com sociis tuis si aliquos habeas tecum alliter: surge o tu spiritus per virtutem et fortitudinem sancti passionis Iesu Christi et per virtutem dulsis facie dei Christi qui fuit dedicate rubio sanguinem in sua sancta passionem: surge o tu spiritus per virtutem dextera manus Christi qui fuit clavatus ligno crucis perforatus, sic tu spiritus sic percussus / cum pena Inferna surge o tu spiritus per fortitudinem et per virtutem illis, vulneris qui fuit in latere: Christi et sicut ipse fuit tractum cum cordis lignum fugis [*fixus] com clavatos et tractis con [*com] fortissimis penis inferni et com corde Igneis nisi venias et appares ante aperte per virtutem illius pene quam Christus sustinuit super dexteriam pedem clavatam sic tu ligno crux sic tu sis com sociis tuis clavatus passiones et perforatiam com pena inferni, surge o tu spiritus per virtutem illius passiones in veneris cito pena quam Christus sustinuit in sinestra peda puneat te et clavat te com penis igneis que semper ardebunt et desendat super te vel vos cum fortissimis ictibus tonitruci [*tonitrus] et fullminis et cum fortissimis igneis Inferni et gladio mortis terrorum et panores [*pauores] et omnium tormentum omnim demonum Inferni omnis penis dessendunt super te vel vos in [*nisi] veneris sito appereas mihi aperte visui meo, surge o tu spiritus coniuro te vel vos per fortem passionis Christi fili dei surge o tu spiritus conioro [sic] te vel vos et admonio te vel vos per virtutem illius presiosi sanguinis et aque quos Christus in cruce effudittum [*effundebat] forte [*de latere] sua et Acerba passione et Aque et pamores [*pauores] et per salsas lachriimas quas Beatie Marie sua dulsissima Mater ploravit in tempore passionis sue: surge o tu spiritus per virtutem omni Sanctos verborum que ipse Iesus loquebatur in sua passione videlicet qum audo [*deo] oravit per crucifigentibus sic dicens patri ignossi illis quia nessiunt quid faciunt e[t] per verba qui ipse dixit mulier ecce fillius tuis et

[210] In right margin: 257.

addissipulum ecce mater tua, et per illud verbum sacrum sitio et per illa verba Eloy Eloy Lamazabathany quod est deus meus deus meus ut quid de relinquisti me et per illa verba sacrum consumatum est, et per illa | sacra verba pater in manus tuas <domine> [+commendo spiritum meum], et per virtutem sancte Marie que portavit Iesum Christum et per virtutem sancte Crucis quam Christus portavit passioni sue surge o tu spiritus et aperire aperte visui meo et sosiis meis in forma predicta com sosiis tuis, si habes aliquos et alliter, coniuro te per Iesu Christi et per virtutem omnium vulnerum que Christus habuit et efudit in sua passionem et per virtutem resurrectionem et ascentionem suam et per tremendum diem Iudicii domini nostri Iesu Christi vivi surge spiritus et aperire aperte et respondeas mihi in omnibus rebus de quibus intterogabo te nisi sito [*cito] veneris [*venies] sine mor [*mora] <omnipotente: deus pat[e]r sancte celi et terre> excommunico te vel vos com sosiis tuis et per ieiiciat te vel vos spiritus in Ignem eternum, et unicum filius dei Iesus Christus maladicat te vell vos spiritus com cathenis mutvum et surdum vel mutuos et surdos in fortissima pena inferni, o tu spiritus ego excommunico te vel [129] vos per Ecclesia dei, et cum omnibus Sanctis sacramentis et Sancta Trinitas et omnie [*omnes] Sancte [*sanctos] dei, et sanctam puerum et Matrum eius te vel vos spiritus com dolore et tristicia et omnie tormentum eiiciat super te vel vos et cadat super te vel vos miserie perducat te vel vos rebellinge sp[i]rits if you doe not come quiclie & stande before us without let & aunswer me fiat fiat Amen.

And charge him that he appeare by the vertue of all the holy wordes that our Lord God spake in the creation of the worlde & all creatures visible & invissible.

I coniure & charge thee that thou appere by the vertue of the words that are written herafter:[211] I charge thee that thou Arise & apere to us by the vertue of the first worde that our Lord spake in the creation of the worlde[212] when he made light to springe he sayed *fiat lux et facta est lux*: & by the vertue of the seconde worde that he saide when he made the firmament *fiat firmamentum in medio aquarum et deuidat Aquas ab Aquis*: & by the 3d word when he made the firmament he gathered all the waters that were under Heaven into one place he saide: *congregentor Aque que sub Celo sunt [in locum unum] et appariam mida [*arida]*: And by the vertue of the 4th worde when he made to springe trees & herbes he saied *Germinat terram Arbam vereti facientem cemen cum semdt ipso sit super terram [*Germinet terra herbam virentem, et facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram]*: And by the vertue of the 5th worde when he made the [sun] & the [moon] & the [star] [star] he saied *fiat [*fiant] luminaria magna In firmamento Celi et devidat [*dividant] diem et [*ac] noctem et sunt [*sint] signa et tempora et dies et Annos et [*ut] Luciat [*luceant] In firmamento Celi ut Illuminare [*illuminent] terram*: And by the vertue of the 6th worde when he made fishes & birdes he saide *producat [*producant] aque reptile aere [*anime] viventes [*viventis] et voluntate [*volatile] super terram sub firmamento Celo [*celi]*: And by the vertue of the 7th worde when he blessed them: he sayed *crescite et multiplicamini et reptilie [*repletae] aquas maris aves multiplicentur super terram*: And by the vertue of the 8th worde when he made beasts wormes & serpents he saide: *[pro]ducat terram aliam in genero suo immenta [*iumenta] et reptilia secundum species suas*: And by the vertue of the 9th worde when he made man: he sayed *faciamus hominem ad Imaginem et similitudinem nostram et presit pissibus et volati[li]bus Celi et bestias terre et universi creature qui reptile quem mouentur in terra*. And by the vertue of the 10th worde when he put Adam and Eve into parradise he saide: *crisite [*crescite] et multiplicamini et replete terram subiugate eam et dimitte vivi pissibus maris et volati[li]bus Celi et bestias terre et uniuersis anima[n]tibus quem moventus super terram, et per hac verba que dominus dixit ad Moyse et omnibus Aliis Sanctis prophets, et per 4or Elementa et pulcritudine Celorum et omnia dei ineffabilia et per incarnationem domini nostri Iesu Christi et per sepultum eius, et per passionem eius, et per effucionem preciosi sanguinis domini nostri Iesu Christi et per gloriosum resurrectionem eius et per admirabilem assentionem eius, et per admentum*

[211] In right margin: 257.

[212] In margin: *Verbum primum creationis*. Compare p. 217.

*[*admonitum?] domini deum Iudisii [*diem iudicii] quia Indicabit [*iudicabit] vivos et mortuos et seculum per ignem, Surge o tu spiritus ego te coniuro te vel vos spiritus per ignem et aquam et per capud vestri prenceps et per virginitate Beate Marie virginis Matris dei et per capud Sancti Iohannes Baptistie et per omnes patriarchas prophetas Apostolos Martires confessores et virgines, et per tormenta inferni ad huc que te subpena maladictiones Ecclesie et ego admonio te vel vos spiritus subpena incluciones usque diem iudicii ut citum aperte appareas mihi et sosiis meis sine fallacia et lecione ad mei vell socios meorum vel allicuius rei vel creature dei et <vel> veraciter respondeas ad omnia interrogata fiat fiat fiat Amen*.

And when he is risen[213] or appeareth speake to him in the mother tonge what he dothe there & what he keepeth there other golde or silver or anie other treasure or by what meanes ye maie come to it best & what tyme & then beware how you doe examin him to fare forth for some will speake & some will not & if he speake then aske him howe ye maie best come to it & charge him to be readie when ye call him againe & then set him to keepe a stake or a wande of hasell of one yeeres growinge & caste it out aside & if he be well bounde he will take it upon him by the same bonde aforesaide & shall bringe it to you: then charge him that he goe to the place that he was assygned to & therto abide the dome of God the father the sonne & the holie ghoste: & if he be obstinate to tell you then charge him by all the wordes abovesaied upon the paine of everlastinge damnacion that he sett it up before you but then he will aske somethinge for his laboure but geve him nothinge but charge him that he goe into the place that he was assigned to & there to abide the dome of God our Lorde Jesus Christ the father & the holie ghost 3 persones & one God in Trinitie:

ffinis Probatum est Pro certo

[130]

[figure, circle]

[131]

Spiritus Boriales que vocatur Egin Rex probatum est

I Coniure thee Egin Rex[214] of the North & alsoe charge thee that thou appeare before me before this circle by the sufferance of allmighty God & by the vertue of his passion that here shalbe rehearsed one this manner that followes to the worshippinge of God & the constrayninge of thee I coniure thee spirrit Egin by the father the sonne & the holie ghost & by the heavens the ayer the earth & the sea & by hell & by all that therin is contayned: that thou come shortelye & appeare to me & my fellowes not terrible nor fearefull: also I coniure thee thou sp[i]rit Egin by all the holy wordes that God spake in the creation of the world & of all creatures visible & invisible & by the 4or Elements & by all the vertue of heaven & by all the holy words that God spake unto Moyses & to all other prophets & by the incarnation of Jesus Christ & by his Nativitie & by his passion & by the sheddinge of his pretious bloode & by his takinge downe of the crosse & by buryinge I coniure thee Egine by his glorious resurrection & by his mighty assencion & by the comminge of the Holy Ghost: I coniure thee Egin by all the bitter wounds of our Lorde Jesus Christ & by the dreadfull daye of judgment of our Lord Jesus Christ: I coniure thee Egin that thou appeare before me by the vertue of the blessed virgine Marie Mother of God I coniure thee Egin by the vertue of Saincte John Baptist and S John the Evangelist: I coniure thee thou spirrit Egin by the vertue of all patriarckes prophets confessores martirs & virgines & by all the powers of heaven & by all the paines of hell. I coniure thee thou spirrit Egin under the paine of condemnation unto the greate daye of iudgment I coniure thee thou spirrit Egin by the greate curse of God & all holie Churche that by & by thou appeare to me & to my felowes without deceite fraude crafte or illusion & that thou hurt not me or anie Christian creature & that thou goe not awaye without license of me: alsoe I coniure thee Egin

[213] In right margin: 158.

[214] In right margin: 259.

by all the highe names of God & by all the holy words of God that is in heaven & earthe: I coniure thee Egin by the highe power & strength of our Lord Jesus Christ the sonne of God the heavenlie kinge of glorye & I coniure thee thou spirrit Egin Mosacus in what place of the world soe ever thou arte in or to whome soever thou arte bound that thou come & appere before me in the liknes of a childe under the age of 10 yeeres & that thou goe not awaye without licens of mee; I coniure thee by the vertue & blessed passion & by the vertue of all charitie & love of the holy ghost: & by the love of Jesus Christ that he bare to all creatures vissible & invissible I coniure thee Egin by the greate comforte & sweetnes of J. C. & by all the vertue & gladnes of J C I coniure thee Egin by the highe power & vertue of J. C. sonne of God & the moste mercifullest God & by his onely begotten sonne J C which lyvest & reignest with his father in his maiestie & by the dreadfull daye of judgment wher he shall come to judge the quicke & the deade by whose power all heaven earth & hell doe bowe I coniure thee Egin by the same Jesu the sonne of Dauid the sonne of the blessed virgine Marie & sonne of salvacion of all the electe children of God I coniure thee Egin by the vertue of the holy ghost & by the wisedome & understandinge of the holy ghost & by the meeke counsaile of the holy ghost I coniure thee Egin by the wisedome & sapience of the holy ghost I coniure thee Egin by all the mercye & grace of God & by the greate power & strength of God & by the glorious mercie of God & by all the creatures of heaven that doe worshipe in the sighte of God & by all the creatures in earthe that doe worshipe him I coniure thee spirrite Egin that thou arise & appeere o thou spirrite Egin by all the spirites quicke & deade that doe worshipe in the sight of God I coniure thee spirrite Egin that thou appeare before me by the hands & feete of Jesu that were fast nayled unto a tree of the crose for my redemption: & thy greate confusion such greate paine light upon thee with the greate incomefortable paines of hell maye lighte upon thee thou spirrit Egin ever without hope of salvation excepte thou doest come & appere before me: I coniure & call thee thou spirrit Egin by the vertue of his blessed passion & by the sheddinge of his most pretious bloode: I doe Acite & laye upon thee by the power of God such greate paines for to lighte upon thee with the flame of fire of su[l]phur & thunder & lightninge with the sworde of sorrowe & all the paines that all divells suffer with the horrible paines of hell maye light upon thee: except thou doest appeare to me incontinent without hurte doeinge to me or to anie livinge creature also I coniure thee thou sp[i]rite Egin that thou appeare vissible to me & to my fellowes by the sharpe & stronge passion of our L J C the sonne of the true & lyvinge God whoe is the saviour of all the world & by his pretious bloode & water that rane out of all partes of his blessed bodye that in what partes of the world soever thou art or be in or whoe soever hath the gover[n]ment of thee thou sp[i]rite that thou dost come & appeere to me & to my fellowes & to aunswere me true & trulie accordinge to my meaninge speedelie and unfaynedlie to fullfill all my requests & demaunds: I coniure thee o thou sprit Egin & call thee by the bitter weepinge that the blessed virgin Mary wept in the <the> tyme of hir sones bitter passion I coniure thee by the vertue of all the wordes that our lord spake as he hanged upon the crosse[215] which was when he prayed devoutlie to his father for his enemies sayenge father forgive them for they knowe not what they doe I coniure thee Egin by the vertue of the [132] second word when to his sorrowfull Mother hee sayde wooman behold thy sonne: I coniure thee Egin by the vertue of the 3d worde when hee sayed to his desciple John behold thy mother; I coniure thee Egyn by the vertue of the 4th worde when he sayde I thirst: I coniure thee thou spirrit Egyn & call thee by the vertue of the 5th worde when he sayed heloy heloy lama zabathanie I coniure thee Egyn by the vertue of the 6th worde when he sayed *in manus tuas domine commendum spiritum meum redemisti me domine deus veritates*: I coniure thee thou sp[i]rite Egyn & call thee by the vertue of the 7th worde when he sayed *consumatum est*: I coniure thee o thou spirit Egyn & call thee by the vertue of that heavie + that Christ bare unto the of his passion where he suffered the moste shamefullest death that could be devised or thought: I Ascite & caste by the sufferance of God suche heavie burden & paine to lighte upon thee except thou meakelie heare appeare to me & to my fellowes vissible & in fayre forme of a child under the age of 10 yeeres I coniure thee by all the vertues of the blessed Virgine Marie &

[215] Compare p. 20.

Mother that bare Christ in this world: I coniure thee Egin & call thee by & in the paine of thy utter & everlastinge dampnation that thou appeare before me openlie: in humaine form without hurte doeinge to me or to my fellowes or to any thinge that ever God created I coniure thee Egyn & call thee by the vertue of Christ[s] death resurrection & mighty assention & by the comminge of the holy ghost I coniure thee Egyn & call thee by the dreadfull daye of judgement that thou never rest nor staye in anie place, but that thou appeare before me & if thou be bound to anie man before this tyme, I charge thee, & coniure thee by the vertue of the words that I have before spoken or rehearsed that thou send one of thy legione next under thee that is out of bondage to answere me trulie to all my demaunds & to obeye me uppon the paine of utter & everlastinge damnation, & upon the paine of the greate curse of God that <that> here shalbe rehearsed that thou Egin with all thy legions dost come & appeare meekly & in fayre forme: *Omnipotens deus pater sancti Celi et terre excommuniat te et progeciat te in <in> Ignem inferni et unicus ~~excommunicat~~ Iesus Christus filius dei maledicat te com cathenis et com dolore et tristicia et omnem tormentum Inferni percusiat te et cadat super te miserie et perducat te horribellum [*rebellem]*[216] *spiritus si, non veneris statim sine mora et respondeatis mihi in omnibus questionibus mei ita fiat fiat fiat Amen*.

Iterum atque iterum I charge thee & alsoe coniure thee thou spirrit Egyn kinge of the Northe in what partes of [*or] parte of the worlde soe ever thou arte in to apeare before me & if thou be bounde to anie man before this tyme then by the same bond & vertue I charge thee to appeare before me or to send one nexte unto thee of power to aunswere me to all my demaunds by the vertue of all the words that God spake in the creation of the world & of all creatures I coniure thee by the vertue of the first word[217] when he made the light he saide let the lighte be made & it was made I coniure thee Egin by the vertue of the 2 worde when he made the firmamente & sayde *fiat firmamentum in medio Aquarum et deuidat Aquas ab Aquis*. I coniure thee Egin kinge of the Northe & call thee by the vertue of the 3d worde when he had made firmament he gathered all the waters under heaven into one place then he sayed gather all ye waters together under heaven that the drie land maye be seene. I coniure thee Egin & call thee that thou appere before me & my fellowes in the forme of a child under the age of 10 yeeres by the vertue of the 4 th worde when he made trees & herbes to springe he saide: *germinat terram arbam verentem ffacientem in semet ipso sit super terram*. I coniure thee Egyn kinge of the North by the vertue of the 5[th] worde when he made the [sun] & the [moon] & the [star] [star] he saide let greate lights be made in the firmament of heaven to devide the daye from the night & let them be into signes & tymes & unto daies & yeares & let them be in the firmament that they maye shew light on the earth: I coniure thee Egin by the vertue of the 6 word when he made fishes he sayde replenishe the waters & the earth with lyvinge fowles under the firmament of heaven I coniure thee thou spirite Egyn & call thee by the vertue of the 7 worde when he blessed them he sayed multiplie & increase & fillfull the <the> waters of the sea & the birds multiplie upon the lande I coniure thee kinge Egyn & call thee by the vertue of the 8 worde when he made beastes & wormes he saied multiplie ye one the earth after your kinde: I coniure thee Egyn by the vertue of the 9 word when he made man he sayde: make man after our owne likenes that he may rule the beastes one the earth & fishes of the sea & birds of the ayer under heaven & all the universall creatures of the ayre earth & water I coniure thee thou sp[i]rite Egyn by the vertue of the 10 worde when he made Adam & Eva & put them into paradice he saide: *cresite et multiplicamini et replete terram*: I coniure thee Egyn & call thee & constraine thee to come & apere before me & my fellowes by & by by the vertue of all the holy ^words^ that God spake unto Moyses & all other holy prophets I coniure thee Egyn & call thee by the 4 elements & by all the glorie of heaven I coniure thee Egyn & call & constraine thee to come & appere unto me & my fellowes by these names, + Heeb + yreos + Ih[es]us + fortis + fons + salvator + Eloy + Theos + Deus + Christus + Iiectata + Sabaoth + Degramonis + Agie + virtus + lotis + helium + histerium + Adonay + risus +

[216] Following parallel passage on p. 129.

[217] Compare above.

laabatonis + Tetragramaton + Semeton + Graton + Maton + lection + Messias + [133] lactea + Abite + Aponas + heleos + helebe + Agie + Agee + Paton + Regum + Abraca + Bata + legita + Yreos + Victor + Osanna + hebonibatica + Helsell + Nazarenus + helemon + Vita + Victor + Theos + Thea + Thanatos + Thesion + Perceveratori + Lam + Gesa + Emanuell that thou Egyn dost appere before me & my felowes at this present tyme without anie delaye falacie or fraude & not to departe without license of me: alsoe I coniure thee Egyn & call thee by all these other names of God Scra + Crasme + Varios + dominus + Leta + Apres + Elon + Vrsta + Gloriosus + Bonus + On + Vnigenitus + via + vita + Manus + homo + vsion + principium + primogenitus + Sapientia + Virtus + α + et ω + Capud + et finis + Origo + Paraclits [*-cletus] + petra + lapis + Angularis + Pastor + propheta + Sacerdos + Athanatos + Kerios + et Isus + hogeron + Allaluia + Abednago + heretis + hesben + Geroti + Covit + Absia + Sminina (?) + *et ista* + *predicta* + I coniure thee thou spirrite Egyn kinge of the Northe & I call thee & charge thee to appeare by all the holy names aforesayde that you come meaklie without anye trublus commocions of any of the 4 Elements as thou arte called by that salvacions that thou thinks to have of our Lord God & of his sonne Jesus Christe to whome with God the holy ghost be all honour & glorie might Maiesty & dominion rendred bot[h] nowe & for ever worlde without end Amen.

Probatum est sine dubio pro certo

[figure, circle][218]

[134]

Hoc experimentum[219] potest fiery In domo vel extra domum In omni loco et tempore *et secreto tum* In die quam in nocte et quacunque vult operare.

Incipit Coniuratio Baronis princeptes spiritus Borialem cum (?) circulum et septro carecteribus suis scriptum in circulo suo cum duabus specie encis et hos sui carectures sub sequentes et fac similis in circulo.

[figure]

Cum autem volueris operari tene predicta charatam [corrected to charitam(?)] in deteram manum et in tribus di[c]es vicibus miserere mei deus deinde dicas iudica domine in nocenteus et cum [*tum].

Adiuro te spiritus Baron per virtutem domini nostri Iesu Christi fili dei viui et veri pueri [*dei] miserecordissime et per illum Angelum qui in tuba canet in die Iudicii dicet venite: coniuro te Baron per penas domini nostri Iesu Christi filii dei viui veri et miserecordissime et per illum patibulum crusis in qua suspensus est deus et homo et per *danos quibus affectus qui hic demonstra* et per lapidem angulariem et per virtutem qua [sun]ll Obscuratus est et tenebre facta sunt et multa corpora Sanctorum que dormierunt et surrexerunt et per virgam Aaron et Archam federis Christi nostri domini et per thuribilium aureum: <I> (!) coniuro te spiritus Baron gloriosam virgenem Maria Matriem domini nostri Iesu Christi qui filium dei poetavit [*portavit] in utere et per eius Sanctum nomen et per dulsisemum lac eiusdem virginis Marie et per verba eius et per nomen / sanctum dei Adonay quod dominus faciat omnes lapides terre et edificia et dicent tunc viue ustes [*viuentes] montibus cooperite nos a facia sedentes super thronum[220] et per hec ineffabilia: coniuro te Baron et exorciso te ut sis spiritus benigneis [*benignes] et humilis rebus mihi in omnibus faciunt a [*et] sosiis luis [*tuis] per benedictionem in formando [*firmamento] celi et per lan dabilem [*laudabilem] et admirabilem ascentionem [+eius] et [+per] gloriosam formidabi[l]em in dicun [*iudicium] in secula seculorum:

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218 In right margin: 261 b. Beneath in pencil: See this page 48 MS Palimis.

219 Compare pp. 40 and 175.

220 Compare pp. 41, 175.

Coniuro te Baron per Angelos et Archangelos Martires Confessores et virgines et per Trones Potestates per virtutem omnes spiritus virtutes et omnes Celos dei: Coniuro te Baron per aquas que super Celi sunt et per omnes virtutes dei per [moon]nam [=lunam] et [sun]em et Nubreum [*imbrem] et omnes spiritus dei Coniuro te Baron per ignem et estum frigus et estatem [+et] glaces per omnes noctes et dies per Nubes et fulgare [*fulgura] Coniuro te Baron per terram et per 4 Elementa: Coniuro te Baron per omnes volures [*volucres] Celi et per omnes bestias terre et per omnes filios huminum [*hominum.]

Coniuro te Baron per Israelem et omnes Sacerdotes et servos dei et per omnes spiritus <spiritus> et animas iustorum Coniuro te Baron per omnes Sanctos Appostolorum dei Iacobum et Iohannem per queram Ecclesie edificatione ista facio invocationem et per omnes Sanctos et humiles corda Coniuro te Baron eterñn [*etenim] per Ananiam Azariam [+et Misaelem] Coniuro te Baron per pulmonem et iepre [*hepar] domini nostri et per omnes membra dei et per quinqua voluera [*vulnera] dei principalia, et per septem sacramenta ecclesia ut venias hunc coram me et facie mee in forma humana et non nosias [*noceas] mihi vel da mihi miseras mihi vel sosiis mei sed pacifice et qui ete [*quiduis] facias et compleas omnia quicunque vel principio tibi.

[In margin:] then he will apeare in the forme of a man <& they> & then thou maye aske whatsoever thou wilte.

Then saye[221] I charge thee thou spirrite Baron as thou appearest unto me by this Coniuracion & Invocation that thou shewe what is thy propertie to doe without ani dissimulacion & whether thou be bounde to anie man or not before this tyme: & I charge thee to tell me if <if> such a spirite N be bounde to any man or not before this tyme & alsoe I charge thee thou prince Baron which appearest unto me before this circle by the vertue of the most holy & dreadfull names of God all which are graven in this scepter pentacle representinge the stronge pentacles of Salomon contayninge in it the foresaide dreadfull names of God + El + Eochye + Elan + helt + Agla + Yonthachy + Theanothe[222] + Nalta + by the which he subdwed & included all spirits in a vessell of brasse or glasse: alsoe I charge thee Baron by the vertue of the excellent name of God + Tetragramaton + that I hold in my ringe one my left finger that thou goe to such a place & bringe with thee the treasure that there lyeth & if there be none I charge thee to goe to the sea or some other place wher thou knowest anie hidd from the usse of man & bringe with thee to the valewe of 6000 & saffelie deliver it to me by the vertue of the superiall Maiestie of the blessed Trinitie which is signified ^in^ the crowne Imperiall standinge in the toppe of my scepter & by the misticall scripture of the same & by the coniuratio aforesaide & by the vertue of the Holy names & misteries aforesaide that thou bringe with thee to the valew of 6000 [pounds] & that thou suffer me & my fellowes to have & to carrie away the same without anie Interruption or lettinge of thee or anie othe[r] spirrite: & unto this I charge thee thou spirit Baron by the vertue of the blessed passion of Jesu Christ & by the vertue of his 5 principall woundes & by the dispersinge of his pretious bloode that thou goe without tarryenge or anie hurte doenge to me or anie earthly creature fiat fiat

[135]

Precipio tibi per virtute domini nostri Iesu Christi et per passionem eius quod mihi reuenias et respondatis vel respondeas [corrected to *respondias] mihi de omnibus de te interrogavero in quacunque die vel in quocunque nocte et quocienscomque et interrogavero et respondeas mihi deinceps_obidientis et humilis sitt et ut sum ~~de te see~~ securis [corrected to *securus]

precipio tibi Baron per coniur<o>em et invocationem predictum ut postquam te in trinitur [*iterum?] invocavero intres lapidem Anepestem [anepostem?] In argenta pilla hac inclusum inque inde exituris nisi A me licentiatus confueris per virtutem domini<s> nostri Iesu Christi dei vivi

221 In right margin: 2[62.] (?)

222 The last letter may have been struck out.

misserecordissime. Amen. fiat fiat fiat Amen Amen

Et Iam vade In Pace et Recede pro [*per] Passionem
dommini nostri Iesu Christi In nomine
patris et fillii et spiritus sancti
Amen fiat.

[figure] [figure]

finis: Probatum est sine Dubio:

Pro certo: By nh43 retr4p[223]

[figure, florish]

An experiment of Rome[224]

An Experiment[225] of the seecrets of Rome wherby the Romans knowe all thinges present & of thinges paste & thinges to come by a spirite that is called **Sathan** & was Invented by William Bacon Greyfrier: that spirite will appeare in a basson of water & the maister needeth not to have noe childe in this experimente. he maye doe this every daye excepte holy daies, & first be well ware that thou be not poluted with anie lecherie but faste & worcke fastinge & be stedfast in faithe & have a fayer chamber & have a ^l^ cleane bason full of water & cleare, & have with thee a sworde or a kniffe to make a circle & thou must have 4 candells of virgin waxe & wrighte one every candell: Moyses . Aaron . Iacobe . Usion . Tetragramaton + mei Ratoim, & then fasten the candles one ther brime of the bason as yee shall see the forme here after: then sit in the middest of the circle lookinge towarde the south puttinge the bason without the circle & first Annoynte & fumigate the basone: cum mastico et lignum Aloes: & sayenge in principio erat verbum unto the end, & blesse thy selffe with the signe of the crosse, sayenge

per crucis hoc signum fugiat procull omne malignum et per idem signum salvetur quodque benignum et per signum sancta crucis de Inimicis nostris libera nos deus noster:

Then begin the coniuration as followeth soe lowde that thou mayest be hearde:

Coniuro te Satanni[226] per patrem et fillium et Spiritum Sanctum et per Sancta Maria Matrem domini nostri Iesu Christi et per omnes Apostolos dei, et per omnes virgines et vidias [*viduas] dei et per faciem dei, et per capud dei, et per coronam dei, et per nasum dei, et per dentibus dei et per occulos dei, et per lignum [*linguam] dei, et per aere dei, et per ungues dei, et per polices dei, et per venas dei, et per tiberias dei, et per plantas dei, et per quinque vulnera dei, et per omnia tormenta dei, et per omnium sanctorum eius et per nativitatem dei, et per passionem dei, et per merita dei, et per mortem dei, et per crucem dei, et per diem Iuditii Incoqumes Christiana et humana erit in statum trigintem annorum, et per 4or animalia ante Tronum sedem dei habens occulos ante e retro, et per sapientiam Salamonis, coniuro te **Satanum** per virtutem horum verborum predictorum, ut statim venias et aparias in hac pelui [+in forma][227] Albi monachi et integram veritatem illius rei dicens de qua interrogabo te sine aliqua falcitate vell fallatia, then put out the candle standinge in the parte before thee, then fumigate as you did before sayenge, In principio erat verbum & c, then saye

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[223] Decoded in pencil thus: “John Porter. See p. 143 John Weston”

[224] The word ends with a curious florish.

[225] In right margin: 263 b.

[226] There is ~ above the “nn.”

[227] See next paragraph and further passages below.

Coniuro te **Sathan** per ista nomina dei arceret, feodem, funcigor, fea, filet, gonca, gara, Masi, Mortha, Morarie, Mobonum, Magon, Alba, Azaray, Abba, Adonay, Sabaoth, Messias, Sother, Saba, Agla, Sponsus, Isus Acme didatur et Sancta corpora Sanctos Mortuos, et per Sigillum dei vivi: Coniuro te **Sathan** ut mihi aparias in istud vas in forma albi monachie et dicence ac demonstres mihi veritatem de omnibus questionibus sine fraude et falacia et dolo:

then put out the candle that standeth in the parte & turne thee toward the North with the bassen fumigated as yee did before sayenge *In principio erat verbum & c*: & then saye:

Coniuro te **Sathan** per virgam Moysi et per nona candelaria Celestiam et per 3es principium figura et per danielem prophetam et per Sanctam Petrum et Paulum et per ista nomina dei + Agla + Marra + Mandra + Natha + Matha + Morarimionbon + Moncray + Nazay + Nazay + Matray + Mataliza + et per clavos Christi Crucifixi et per Orientem Meridiem Occidentem et Borialem et per 7em planeta et per 4or Elementa fire Ignem Areum Aquam et terram et per 12^oce^em firmamenti ut sine aliqua fallatia dicas mihi non figendo non menciendo then put out the 3d candle & turne thee toward the Orient & fumigate the bason as ye did before sayenge In principio erat verbum etc. then saye Coniuro te Sathan per vincula Salamonis et per sigillum virgilii et per sig[i]llum Wilhelmi Bacon et Ramundi desitur catenalentis, et per Sanctum Michaelem et per illam Sanctam [136] Salutacionem qua Sanctas Gabriell sallutavit Sancta Maria dicens: Ave Maria gratia plena dominus tecum et per omnia bona que possunt esse In Celo et in Terre et per omnes Celos et per omnia que in eis continentur et per Librum Vite et per Spiritum Sanctum qua deus Misit in cruce emitte Spiritum et illa sanctam verba que dicebat in Cruce pendens dicendo Consumatum est et per omnia alia verba que possunt et que sunt Ineffabilem: Coniuro te **Sathat** (!?) ut aparias mihi in forma albi Monachi sine fallacia: et vellem meam per feciendo et tu volueris precepta mea facere et dissolvo te ab offecio tuo et pone te in abissum Aquarum usque ad diem Iuditii fiat fiat fiat Amen:

Then the spirrit will appeare in manner aforesayed & when he hath fullfilled your desier then lycense him to goe from whence he came.

Ffinis Probatum est Pro certo.

[figure, full-page circle]

[137]

Ut scias de Rebus Am[i]ssis, vel accumulatis (?) vel absconditis in terra, fac figuram istam in area domus sequentem cuiusdam in forma sicut apparet et postea dicas.

O tu Kerythe, ego te adiuro cum omnibus sociis tuis per patrem et fillium et Spiritum Sanctum, et per tremendum diem Iudicii, per omnes ordines Angelorum et per centum quin[qua]ginta [*quadraginta] quatuor millia Innocentium, qui per Christi nomen passi sunt mortem, et per Angelos, et Archangelos Thrones, et dominations, principatus, potestates, Cherubine et Seraphine, et Virtutes, Coniuro vos omnes per beatissimam virginem Mariam Matrem domini nostri Iesu Christi, et per duodecem Apostolos, et per omnes Sanctos Martires Confessores et Virgines, et per omnes Sanctos et electos dei, Item adiuro et Coniuro vos per Ceelum et <et> per mare, et omnia que in ea sunt, et per summam sapientiam Salomonis, et per annulum eius, et per sigillum eius, et per vinculum eius et per omnia vocabula in eodem[228] vinculo, et significatio vocabulorum, in hoc Tetragono nocte ista detis de redubitabili et quesita.

Tunce scribe petitionem tuam in quadam scedula, et pone sedulam in media dictae fugurae [*figurae] cum forcipulis, et mane ante diem reverteris ad eundem locum, et invenies qoud (*quod) petisti scriptum in tali Idionate, quasi in sedula scripsisti predicta. hoc opus semper facias in primo quadranguli noctis.

[figure, square]

[228] In right margin: 219.

Incipit Tractatus Experimentorum pro furto.

Take silver foyle, & temper it with glier, & they ground together, take a sticke of Cypres & painte upon a walle an eye with the one end of the same sticke, & wright with the other ende aboute the eye with the matter aforesayed these 4 names Malkeo, Nabbas^r^, Colkeranon Battenayer, & then gett a Nayle of cleane copper, & touch the eye in the blacke with the Nayles sharpe end, & say these words, Malkes Nabbas Colkeran and Battenaye, *Coniuro vos spiritus ut faciatis furem apparere, et appereries os suum et recognoscere furtem* [corrected to **furum*] *quod querimus*. then rehearese his Name that thou doest suspect & if it be hee, *statim clamabit*, grind thy foyle & gliere, upon a marble stone, & therwith make the eye, & the names as here followeth.

[figure, two eyes and portrait. First eye has "Malkeo Nabbas^r^ Colkeranon Battenayr.][229]

[138]

To make An oyle which is pretiouse moste rare & excellent of all others *ad videndum spiritibus de ayre* as ffolloweth

[In margin: 1 one wensdaye [Mercury] / 1 A howlet]

Take the white howlet in the daye & hower of [Mercury] kill him under the right winge sayenge these wordes Iuuan: handavmusdah: Faon: Dyiaga: Sumiellam Rostafalagath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll: your superiour by whome you doe all seecrets in earth amongest men and by Hemeolon: your prince. I adiure you, that you doe your humble obedience unto me J B at all tymes hensforth & with your power unknowen, geve vertue & strength to this my purpose constrayninge all Inferriours under you to serve me att all tymes dayes howers & minutes at all tymes & in all places without hurtinge of me, my bodye or soule or any other livinge creature.

Then reserve his bloode in a cleane vessell & of his fatt in another cleane vessell then in the daye of [Jupiter] consequently followinge & in the hower of [Mercury]

[In margin: 2 one thursdaye [Jupiter] / 2 A lapwinge]

Take a lapwinge & kill him as you did the howlet, under the right winge sayenge these wordes,

Dala: Dangolath: Emenguilla Saluagan: Arsdortho Sedaon: Pandlath: this fowle I kill in the name of you all commaundinge you by this name Rufangoll your superiour by whome you doe all seecrets in earth amongest men, & by Hemeolon your prince, I adiure you that you doe your humble obedience unto me at all tymes hencforth & with your power unknowene, geve vertue & strength to this my purpose constrayninge all Inferioures under you to serve me att all times daies howers & minites at all times & in all places with out hurtinge of me my body & soule, or anie other livinge creature,

Then reserve his bloode in a cleane vessell & of his fatte in another vessell, then in the daye of [venus] & in the hower of [mercury] inswinge.

[Margin: 3 on friday [Venus] / 3 a black hen]

Take a blacke hen & kill hir as you did the lapwinge against the harte sayenge these words

Eloofe: Pandugell: Etheluill: Euantr Dirathon Riamiuta: Edlodell: this fowle I kill in the name of you all commaundinge you by this name Rufangoll: your superior by whome you doe all seecrets in earth amongest men & by Hemeolon your prince: I adiure you that you doe your humble obedience unto me at all tymes henceforthe & with your power unknowen, geve vertue & strength to this my purpose constraininge all Inferiours under you to serve me at all tymes dayes, howers & mynits at

[229] In right margin: 219b.

all tymes & in all places without the hurtinge of me my bodye or soule, or anie other livinge creature.

Then reser[ve] the blood in a cleane vessell & of the fatt in annother vessell then in the daye of [Saturn] the hower of [Mercury] next followinge.

[Margin: 4 on satterdaye [Saturn] / 4 A black catt]

Take a blacke catt & kill hir under the right side against the harte, sayenge these words

Fellofell: Gariguanim: Samionim Elogamillo Reumdatha Iesoraell: Hermadafinuni this beast I kill in the name of you all commaundinge you all by this Name Rufangoll, your superiour by whome you doe all seecrets in earth amongest men & by Hemeolon your prince. I adiure you that you doe your humble obedience unto me at all tymes hensforth, & with your powers unknowene give vertue & strength to this my purpose, constrayninge all Inferioures under you to serve me at all times, & in all places without hurtinge of me my bodye or soule or anie other lyvinge creature.

Then Reserve the bloode in a cleane vessell, & of his fatt in another vessell then in the daye of [sun] & in the hower of [Mercury] enswinge.

[Margin: 5 on sondaye [sun] / 5 a moulde]

Take a wante or mowld kill hir under the right side sayenge these wordes. Odauan Opathan: deothan: hermyadell: fervolam: ganyhaon: flodalath: this beaste I kill in the name of you all commaundinge you all by this Name Rufangoll your superiour by <by> whome you doe all seecrets in earth amongest men & by Hemeolon your prince: I adiure you that you doe your humble obedience, unto me, at all times hensforthe, & with your powers unknowen, give vertue & strength to this my purpose, constrayninge all Inferiours under you to serve me at all tymes daies howers & mynits at all tymes [sic] & in all places without hurtinge of me, my bodie or soule or anie other livinge creature.

Then reserve his blood in a cleane vessell & of his fatt in another vessell then in the daye of the [moon] & in the hower of [Mercury] enswinge.

[In margin: 6 on monday [moon] / 6 A batt]

Take a batt & kill hir under the right winge sayenge these wordes. Ramasaell: Kaelldath, Riarufa, Exoniloelli Iesaloeella Reralath: Dupanfalon: this fowle I kill in the name of you all commaundinge you all by this Name Rufangoll your superiour by whome you doe all seecretts in earth amongest men, & by Hemeolon your prince. I adiure you that you doe your humble obedience unto me at all times hensforth, [139] And with your powers unknowene, geve vertue & strength to this my purpose, constrayninge all Inferiours under you to serve me at all times daies howers, & minits, at all tymes [sic] & in all places without hurtinge of me my body, or soule, or anie other livinge creature.

Then reserve his bloode in a cleane vessell & of his fatt in annother vessell then in the daye of [Mars] & in the hower of [Mercury] enswenge.

[Margin: 7 on tewsdaye [Mars] / 7 A raven]

Take a raven & kill hir under the right winge sayenge these wordes Ohorma: Sede llpha: Oremaelle Saquidaell: Myiasaleti Rendos: Lymaxillo~ this fowle I kill in the name of you all commaundinge you all by this Name Rufangoll your superior by whome you doe <all thinges> all seecrets in earth amongest men, & by Hemeolen [sic]: your prince I adiure you all, that you doe your humble obedience unto me at all tymes henseforthe, & with your power[s] unknowene give vertue & strength to this my purpose constrayninge all Inferiours under you to serve me at all tymes dayes howeres & minits at all tymes & in all places without hurtinge me my bodye or soule, or anye other livinge creature:

Then reserve his bloode in a cleane vessell & of the fatte in annother vessell: the mixture of all these as followeth.

Take the fatt of all these foresayed fowles & beastes of eache of them 7 drammes mixe all well together with a slyse of a baye tree. upon the palme of your hande cleane washed with rose water sayenge in temperinge of it these 7 wordes or names Iulia. Hodelfa. Iuafula. Sedamylia. Roauian Segamexe delforia. Inferiours & servants to the Emprice & princes of all fayres Sibilis & all amiable creatures delightinge in the companie of humaine people lady delforia as you be present amongest men invissible at all tymes as soone as I shall annointe mine eyes with this commixture, & that you be as familiar with me, as you were with kinge Salomon that mighty prince & as you were with prince Arthur that valiant prince & as you opened & shewed to kinge Salomon the hidden Natures properties & vertues of mettalls precious stones trees herbes & the seecrets of all sciences underneath heaven even soe I commaunde, require, & adiure you Iulia hodellfa: Iuafula: Sedamilia. Roavian. Segamexe with the emprice delforia to doe the like to me at all tymes without disdainefullnes by these names whereby I doe binde you + Gath + Vasgath + Vlagar + Ieramila + Roboracath + Redath + Segath + even as you feare the juste judgmen[t] of Readufan: upon paine of hell fier, & everlastinge damnation.

this done at the [conjunction] of the [moon] in the hower of [Mercury] put the oyntment in a vessell, into the middest of the fayry throne but first take 2 or 3 drames of each blood & wright these 7 names in virgine parchment: Iulia, Hodelfa, Iuafula, Sedamilia, Roavia[n], Segamexe & Delforia: all these names written 7 tymes 3 tymes with a penn made of the third fether of the lapwinge of the lefte winge 4 tymes withe the fether of a raven made of the 5th fether of the right winge with these charectors. [figure]

then lappe it about the vessell, & seale it fast with vergine waxe, repeatinge these 7 names Iulia: Hodellfa: Iuafula: Sedamilia: Roavian: Segamexe & Dellforia: in sealinge of it the seale must be made in figure followinge of copper.

[figure]

But first or [*er] thou doe put this into the fayre throne provide 4 hasell rodes of one yeares groweth cute them in the daye & hower of [Mercury], [moon] encreassinge shave them white the[n] wright upon every one of them these 7 names in the hower of [Mercury] Iulia etc put these 4 wandes in the 4 quarters East, West, North, & South of the fayre throne in the hower of [Mercury] & put the vessell in middest of the fayre throne repetinge these 7 names Iulia: Hodelfa: etc. these 7 names 3 tymes at every wand first to the East, West, Sowth, North, sayenge these 7 names Iulia: Hodellfa: Ivafula: Sedamilia: Roavian: Segamexe with Delforia: the emprise of all fayres Sibbells & all other Amiable creatures delightinge with the companie of Christian people heare me I call you every one by name N Iulia etc & by the mightye names of ligation wheare with Salomon did include you into a ball of glasse + Pannath + Davion + Segamilion + Svgamyell + darvfa + Ierasami + Ariamilath + that you come at this present, & make perfecte this oyntmente, that as often as I shall annointe my eyes therwith I maye see you in your perfect beinge, without frawde or collusion, trwly shewinge to me all seecrets of herbes trees stones mettalls privie talks of people even as you feare the just judgment of God uppon paine of hell fier, & everlastinge damnation, whose Names heare included sealed with the sealle of kinge Salomon the mighty prince with which seale heare sealled the vessell wherin he bounde you, fiat fiat fiat.

[140]

Makinge this pentacle [figure] over the vessell upon the grounde within the fayry Throne with a hassell rodd of one yeare this doe 3 dayes 3 times a daye every daye. this done or ended take it upe & put it into a seecrete darcke place 3 other dayes the 3 dayes ended put it into the [sun] to rectifye 5 other dayes seecretly turne thy vessell 3 tymes every daye 5 other dayes let it remaine not moved but first before thou annoynte or presume to annointe thine eyes therwith be in cleane life the space

of 7 dayes then annointe therwith & looke towards the East, then thou shalt see diverse creatures moste bewtifull to be behoulde in garments of divers coloures then speake to one of them which thou likest best beckoninge thy heade towardes hir ^with sayenge^ O thou bewtifull creature & gentell virgine, by what name soever thou art called, & of what order soever thou arte, to what usse soever thou art created by God the Father I call thee, by God the Sonne, I commaunde thee, by God the holy ghoste I choose thee, & by the obedience thou owest to thy Lord God. I adiure thee to be obediente to me for ever henseforthe as thou doest hope to be saved at the dreadfull daye of judgment in which he shall saye come ye blessed & inherrit my fathers kingdome & goe ye curssed into everlastinge dampnation in hell fier to burne for ever even as thou dost feare the juste judgment of God uppon paine of hell fier & everlastinge damnacion. give me trwe aunswere of all such thinges as I shall aske & demaunde of thee. to this I sweare thee by God the Father, the sonne & the holy ghost to be trwe to me at all tymes even as thou wilt a voide the heavie wrath of God sittynge in his hye throne to judge every one accordinge to right & alsoe I commaunde ye by all power that God hath over all creatures in heaven in earthe, & in hell herafter to meete with me at all tymes thy selffe alone quietly wher upon departe at this tyme & the peace of God be betweene thee & me, now & for ever Amen.

Then at all tymes shee will meet with thee at what tyme thou Annointest thy eyes of this asswre thy selffe to be moste trwe but when thou talkest with hir talke not longe, neither yet demaund hir name, hir parentage, nor yet hir kindred, or for what shee is for feare of Indignation, neither yet whether shee be a spirrit or woman. let that talke goe, but demaund thinges nesscessary for thy purpose, beware you offer hir noe discourtesy at anie tyme of polvtinge thy selffe. when thou hast talked Inoughe with hir, washe thine eyes with rose water, or some other sweet water, & when shee doth departe saye these wordes. Nowe goe in peace thou beawtifull creature of God to the place appointed of God singinge thyselffe with the singe of the crosse. Finis.

An experiment of 2 hasell rods of one yeeres growinge

Note that[230] the roddes be but of one yeares groweth & not above, because that if they be there wilbe a faulte in the operacion, when thou wilt gather them, let it be upon the first friddaye of the [moon] before the [sun] rysinge. In sayenge In the name of the father I have sought thee In the name of the Sonne I have found thee, In the name of the holy ghoste I doe cut thee either of them at fowerstrokes & that beinge done saye *In principio erat verbum* etc. which beinge sayed saye 3 *pater noster*, in the honor of the Trinitie 7 *Ave Maria*, in the honor of the 7 joyes of Marie the virgine. then saye o Lord ~~heare my prayer~~ by whose providence mankinde is Increased, & all thinges have theyr beinge humbly wee beeseeche thee to put awaye from us all hurtefull thinges & that thou wilt graunte ^to^ us that all thinges maye be brought to good passe that we take in hand throughe J. C. our Lorde, Amen.

In Nomine Patris Fillii et Spiritus Sancti Amen. Lorde heare my prayer & let my crye come unto thee, let us praye O Lord by whose providence the earth & all therin was created graunte grace to these thy creatures, that they maye be unto me aydinge, both nowe & at all other tymes as when I shall have cause to use them: soe that the rather by them I maye come to the knowledge of that thinge I desiere this graunte good lorde I doe beseech thee for thy deare Sonne Jesus Christ sake Amen. This bein sayed, saye

I Coniure you hasell rodds of one yeere growinge this daye by the Ineffable Names of God + Hely + Helyson + Orca + Tetragrammaton + that you bringe me without all manner of disceit & crafte unto the place where anie treasure is hidden, or anie other thinge & that by the vertue of the - holy name of God written in youe I commaunde you that you doe not Roule in vaine, I adiure you o hasells of one yeares groweth by the 3 kinges of Cullen Jasper Melchior and Balthazar, that as they

[230] In right margin: 220 (?).

beinge wise & prudent men werre conducted & led by a starre where as they founde Christ: that soe you maye bringe mee in to the sertaine ^& shure^ place where anie treasure is or mettalle is hid or hath anie beinge, & that this be done. I bidd & commaunde you by the power of God the Father whoe hath made you by God the Sonne whoe hath redeemed me, & by the holy spiritt whoe <I> hath sanctiffied me & all creatures Amen. Amen.

In the first rode write ^ arifax ^ + Agla + 3 tymes In the other write + Adonay + 3 ^Raavarax^ tymes

[141]

This is the office of Angells, spirits & devills & by Gods permission grace and sufferance, howe to see them and overcome them.

[figure, angel]

First looke[231] that the [sun] doe enter into [Aries] [Taurus] which is the most fittest tyme, for in the moneth of Marche you maye take the Adders skine beinge caste voluntarilye & make powder therof, then take the powder of Carpobalsamax 2 or 3 oz, & of the earthe of a grave in the churchyarde 4 sponefulls, & the like quantitie of the oyle of Carpobalsamax then take 5 or 6 oz of the powder of the roote of Mandragoras, & take 6 oz of the oyle of juice of the leaves of Mandragoras, & for wante of this oyle of Carpobalsamax you maye take oyle Olyve, all these beinge mixed well together, put them into a silver vessell, & looke when the [sun] is 4 or 5 degrees in [Aries] or [Taurus][232] make thee a circle of as herafter appeareth, & make it in a howse or fayre chamber, & sett the vessell of oyle in the middest of the circle, soe that it maye stande betweene thy legges & cover it with a clothe, & remember there be soe mutche of the earth of the churchyarde where one was buryed be well mixt with the foresaide oyle, this mixture is best to be made when the [sun] is in the [opposition] of 11 degree of [Mercury] [Mars] & to make the circle alsoe in the same [Saturn] & the[233] degrees when the [moon] is newe & encreasinge, in the Circle thou mayest stand or sitt, but thou must usse abstinence onely with breade & water for 3[234] dayes.

And duringe that tyme continewenge in prayer, & refraine from veneri, etc then take the sworde crowne & scepter, ringe & other necessaries, enter & turne towardes the easte, & then into the other partes of the worlde, liftinge up thy scepter devoutly sayenge this prayer, *domine ante pr* etc & heare 3 Masses before thou enter[:] one of the Trinitie, one of our Lady & one of Sainct Cyprian, & offer at every one a penny, & looke thou be confessed & thy garments cleane. Nowe beinge in thy circle, place the sworde & other Necessaries neare to the oyle, but beware the place or lamina touch not the earthe at noe tyme, & let thy ringe be allwaies one thy little finger, & note that the first nighte after thou hast entered thy circle thou maiest lye in a cleane bed alone which bedd must be neare to the circle, & not within the circle, & with out doubte aboute midnight thou shalt heare a sounde, which is of sprits comminge to the circle to blesse & consecrate it & the oyle I finde that that it is written there shall come 1000 Angells to blesse the oyle or mixture & that about midnight whoe shall pronounce wordes the sounde wherof thou mayest heare, but the wordes thou shalt not understande, but if thou looke well & be vigilant thou shalt see the scepter lifted up in the circle, & likewise the sworde, & yet thou shalt not perceave what they be that doe it, & the vessell shalbe opened which thou diddest cover, but in any wise looke thou be cleane when thou touchest it, for feare of pollutinge it, Nota that it weare of mutch greater vertue, that a consecrated priest should both mixe it & handle it, looke thou keepe the oyle in the vessell still, & rowbe it [in] some fayre

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231 In right margin: 192.

232 Corrected thus in margin.

233 These three words are crowded to the left of the text, and may be misplaced.

234 Originally written “30” in red ink, but the “0” is crossed out in black ink.

clothe or silke & hange it about thy neck & beare it one thee, duringe all which tyme have good regard to thy selffe & looke thou be cleane in all respectes, uppon perill that maye fall theron. & then when you will you maye annointe your eyes with the oyle & looke out at the east windowe or in anye part you will into the ayere, & you shall see the spirrits standinge in theyr order & some with their legions as appeareth in the booke of pictures etc. & when thou seest them thou mayest call one of them to come unto thee, & he will come Immediatly, of whome thoue mayest demaund his nam[e], office, superintendents constellacion & plannett, & noe doubt but he will tell thee, & if he be not for thy purpose, then commaund him to departe & to sett [fett[ch]?] one that is, & whose office is to doe that thou requirest & to bringe ^him^ with all speede possible. If thou wilt have anie to bringe thee money, to teache thee the arte of Nicromancie, or any other science, to tell the truth of all questions & doubtes, to declare the verie waye to make gold & silver by the arte or science of Alcami & to make the Philosiphers Stone & that as speedely as is possible.

[142]

To see spirrites In the Ayere or ells where.

To have[235] the sight of spirrits, take a lapwhinge ~~20 or 32~~ ^2 or 3^ & kill theme & save the bloode in a vessell ut supra that is very close, & soe keepe it 10 or 12 dayes that noe ayer come in nor goe out, & at the end of the same dayes itt wilbe turned into wormes, & within other 10 or 12 dayes it wilbe turned into one worme then make past[e] of wallnutes or almonds beate smale etc & put the worme therin, & cover it close with a cover of the same stuffe, & looke that there be rome inoughe for it to encrease therin & let it lye therin other 10 or 12 dayes or more if need bee & then that worme wilbe tourned into a lapwhinge, Nota you maye looke unto it after 10 daies, nowe if it be not fully growen, to a lapwhinge againe, nowe when the same is ready in proportion, then take hir out, & let hir blood under the right winge, & save the bloode as is before sayed, & when thou wilt see the spirits annoynte thy eyes with the blood & looke forthe at the east windowe etc, or eastwarde, & south thou shalt see the spirits of the ayere of which thou mayest call one, etc & havinge thy purpose, discharginge hime saye, *vade pax sit inter te et me in nomine patris et filii et spiritus Sancti* + Amen. Nota in March Aprill Maye June & July the wether beinge fayre & warme, is beste worckinge this worcke of the lapwhinge & in the hower of [Saturn] & [Mars] beinge in opposition & triangle of the[m].

The oyle[236] or myxture aforesayed is called the oyle of the Collericke, or the Annoyntment to see spirits etc. the greate lyvinge God is he that hath given the gifte & the knowledge to the learned, & alsoe freely doothe permitt & suffer us to speake of this most pretious oyle or oyntment, which I myselffe sawe it once made of a learned turck the which was some tyme a companion of one Mr W. On a tyme the same turck because he wold not reveale or declare the manner of makinge this precious & moste seecret oyntment, & that to the Soudayne thene beinge in Alexandria by the sowdan the Turcke was commaunded to be slayne, & as the Turcke was led towardes the place of exsecution the Turcke desired that he mig[h]t talke with the sayed Mr W., or that he suffered, which was graunted him & soe wee confferred togethers, & at my departinge from him I kyssed the Turcke, & as I was kyssinge hime he gave me the sayed W. A ringe wherewith I might goe Invissible, & soe I did, & when that I did perceave my selffe to be invissible, then seecretly I did deliver the Ringe to the turcke againe, & thereby forthwith the turcke escaped the daunger he was In by the meanes of Invisibillity & soe fleed from theme, & there uppon they apprehended mee, & brought me before the sowdane, & charged me as they supposed that I had delivered the turcke by the vertue of my kisse, & as they were a leadinge of me towards the Sowdane, the Turcke came to me invissiblly but I sawe him not, then forthwith he Annointed mine eyes with this aforesayde

235 In right margin: 193.

236 In right margin: 194.

collericke or oyntment, & forthwith I sawe hime & an Infinite number of spirritts, & then I spake to them, & forthwith commaunded them & charged them that they should ministerr to me their helpe & deliver me from that perill I was In, & sooddainly there hapened a greate tempest a greate tempests & soe greate thunder & lyghtninge that the Sarasins which leade me fleed & were soe dispersed, that they lefte me alone & I seeinge them in such feare that they Ranne awaye, & as men dismayed fleade, then I fleed to my fellowe the Turcke, & soe he & I went to his house both speedely & quietly, from whence the same night wee flead seecrettly & went towardes Jerusalem & Lumbardy, & leavinge our goods behinde us the which goods were brought unto us afterwardes by the spirrites with mutch more, & this collericke or oyntment I have used manie tymes sithens, & I dare be bold to saye, that at that tyme in all the world there was not above 3 persones that could make that oyntment, of which 3 my fellow the turcke was one & J W. was another, but the turcke was the moste excellentest in all the world therat, & his name was Josephe, whoe was both a greate philosipher, & very riche. he taught me & gave me this coppy etc. to the end I should not forget it, & heere I doe write the same for Learned men to solace themselves withall & that as occassion is offered they might put it in practise, least I should be accompted with the unproffitable servant, whoe hidd this talent in the earth. I John Weston gent' beinge in henowaye in a cittie there called Dowway, & in the companie of a channon a very honest & godly man whoe joyninge with me & others wee entered in League & attempted a seecrett worcke for the prince of Pavoye & for one Mounser brettencort whoe was one of Arasey & was lieftennant to the sayed prince of Pavoye, & this channon did soe favoure me that he told me howe he came by this ointment etc, & howe he came by it for the good will he bare me, he gave it unto me, & annointed mine eyes therwith & I sawe a heavenly sight, & I gave him a greate thancks.

[143]

This if thow[237] Regardest that which is before sayed & doe all accordingly as is proscribed, thou mayest be Riche in substance, & doe manie straunge & wonderfull thinges to Gods honour & comfforte of the poore. for hereby thou mayest call the greate & mighty power of sprits as Emperours, kinges, princes dukes, etc.

every one in his degree, etc.

The seecretnes of seecrets hidd. [Mercury]

Take a lapwhinge[238] & slaye it on the wensdaye in the hower of [Mercury] with a knieffe steele & made of brasse, & let the blood rune into a vessell made of ba^a^ye, & beware you sheade noe bloode but that all Runne into the vessell, & keepe it ther in well covered, and put it in a privie place, where Noe man commeth, but your selffe, & looke that noe <noe> man see the same vessell, but your selffe, nor as neare as you cane come there nigh, & provided allwaies that you your selffe shall not see the same in Nine dayes as when you maye looke therinto, & then you shall see the blood full of wormes, then cover the vessell againe & soe lett it rest [an]other 9 dayes, as when you maye looke therin Againe, & you shall see but one worme, then take the meate of dates & kernells of wallnotts ^small nutes^ & of Allmonds & figes, & bruise them all together, & make a past[e] therof rownde as a ball, & make in the middest therof A hole, & cover the vessell therwith, soe that noe ayre come therto more then commeth in at the hole in the cover, & sett it up againe & soe lett it stande 90 daies, then uncover the vessell, & you shall see a chicken, in the likenes of a lapwinge, slea it & put it one a spitte & roaste it, & make the fier with date stones & shells of wallnutts, & as it rosteth keepe the greace that droppeth therfroo, & when you will worcke anie worcke of philosophie, Annointe thy face, & thy eyes with the greace & you shall see spirrits face to face, what

237 In right margin: 198 (-?).

238 In right margin: 220.

they doo, & they shall not be able to hyede theire doeinges from you, & they shall seame to you as though they were men, & your fellowes, & you shall heare them, & speake with them, & aske of them what you will & they shall tell you, & they shall hide nothinge from your presence, & you neade not to be affrayed of them, for by this meanes was our science found out but thou muste first doe as thou shalt find in folio 97 or else if thou neglect or omittest one thinge thy laboure is loste

Nowe when you will noe longer see them washe your eyes & face with water that swallowes were sodden in. but seecretly Note that the vessell must be made one the wensdaye under [Mercury] & [sun] alsoe the kniffe of brasse ^steelle^ & that this experiment must be done under [Mercury] [sun] & one the wensdaye at the houre of [sun] or else thou canst not doe looke *in folio precedenti* & there thou shalt finde thy cheiffest substance without the which it maye not be done.[239]

[144]

Hoc signum dat amorem Masculorum et feminarum

[figure]

Hoc signum porta tecum et omnes erga te gaudebunt

[figure]

[figure] [figure]

Hoc signum porta tecum et adversus te mala segnium possunt

[figure]

Hoc signum porta tecum et nullus habebit te odio sed omnibus placidis eris

[figure]

Contra Inimicos visibilis et invisibilis, et contra demones et insidiamenta.

[figure]

[145]

Quod non timeas Inimicum et deum timeas

[figure]

Hoc est Infallibe nomen dei quod Aaron in Monte tulit contra omnia pericula

[figure]

Hoc signum porta tecum et obediunt tibi omnes aerie et Infernales potestates.

[figure]

Ecce Crucem Domini fugite partes adverse, et obedite terrestriam et Infernalia

[figure]

Hoc signum valet contra omne periculum, et reddet hominem gratiosum

[figure]

Hoc signum porta tecum et non timebis Inimicum nec maleficium serpentem nec demonem

[figure]

Hoc signum linguas malignantium mitigat, et amorem Indicit.

[figure]

[146]

239 At the bottom in pencil is written: “John Weston / See folio 135 John Porter”

Hoc signum ad nullus contra te prevalebit maligno

[figure]

per hoc signum obediunt omnes potestates et Infernales spiritus

[figure]

Quo die hoc signum videris ab omnie Impedimento et ab omnem malo liberis.

[figure]

Per hoc signum obediunt omnes spiritus Infernales et potestates

[figure]

Hoc signum porta tecum in Bello et non timebis Inimicum tuum

[figure]

Hoc signum porta tecum et ab omni timore liberabis and against shott to be frether of

[figure]

[147]

Contra omnem Matronis et Matrics

[figure]

Sigillum Terrae

[figure]

Sigillum 7 planets

~~Sigillum Terrae~~

[figure]

~~Sigillum 7 planetas~~

[figure: recumbentibus 12 discipulis apparuit illis Iesus Christus dominus]

[148]

[figure, pentacles]

[149]

[figures, pentacles (Messias)]

[150]

[figures, pentacles (Athanatos)]

[151]

[figures, pentacles]

Saturnus

[152]

Iovis

[figure]

MARS

[figure]

[153]

Sol
[figure]
Venus
[figure]
[154]
Mercurii
[figure]
Luna
[figure]
[155]
Jovis
[figure]
[156]
Charecteres planetarum
[figures]
Sigillum planetarum pentaculis salamonis
[figures]

Decem sacratissima dei nomina Agrippa li: 3 cap 10

<column 1>
Eheie
Iod
Tetragrammaton Elohim
El
Elohim Gibor
Eloha
Tetragrammaton Sabaoth
Adonay Sabaoth
Saday
Adonay Meleh
<column 2>
[Hebrew] Iah
[Hebrew] El
[Heb] Elion
[Heb] Elohim
[Heb] Ihesuh
[Heb] Hod

[Heb] Tetragramaton

[Heb] Adonay

[Heb] Tetragramaton Sabaoth

[Heb] Elohim gibor

</table>

[Heb for planets]

Saturnus Jupiter Mars Soll Venus Mercurium Luna

[157]

Signaccula sine charecteris septima planetarum[240]

Saturni Intelligentie Saturni Daemoni Saturni

[figures]

Signacula sine characteres

Iovis Intelligentiae Iovis Demonii Iovis

[figures]

Signacula sine characteres

Martis Intelligentiae Martis Demonii Martis

[figures]

Signacula sine characteres

Solis Intelligencie Solis Demonii Solis

[figures]

Signacula sine characteres

Veneris Intelligentie Veneris Demonii Veneris

[figures]

Signacula sine characteres

Mercurius Intelligentiae Mercurii Demonii Mercurii

[figures]

Signacula sine characteres

Lune Intelligentiae Lune Demonii ^demonantium^ [*daemoniorum] Lune Demonii Lune

[figures]

Charectures lune

[figure]

[158]

Character[e]s Mercurii

[figure]

Characteres Veneris

240 There appears to be something in brown ink smudged out at the top (Tetr?). In right margin: 294.

[figure]

Characteres Martis

[figure]

Characteres Iovis:

[figure]

Characteres Saturni

[figure]

[In margin:] ex petro de Albano [*Abano]:

fumigium diei dominicae [sun] Sandala Rubeum

fumiggium diei Lunae [moon] Aloe

fumiggium diei Martis [Mars] Piper

fumiggium diei Mercurii [Mercury] Mastix

fumiggium diei Iovis [Jupiter] Crocus

fumiggium diei Veneris, [Venus] Costus:

fumigium diei Saturni [Saturn] Sulphur

Agrippa l[iber] i cap 43

fiunt suffumigationes sub oportunis stellarum Influxibus facientes demonum Idola in aior [*aere] vel alicui [*alibi] protenus apparere[.] sic inquiunt si ex cariandro [*coriandro], et apio siue hyoscyamo cum cunta [*cicuta] fumiggium fiat demones statim congregari: hinc illas herbas spirituum vocant.

[159]

Breife notes concerninge the cowrse of the moone.

The 1 2 & 3 daye the [moon] hath hir course in Aries In the first howse the Angell Samiell in the 2: Emediell: In the 3 Agnix

The first daye avaylable to journey, & breed discor the 2 daye avaylable to finde treasure, & to retaine captives the 3 daye available for saylers one the sea, for hunters & Alchimists

257 the first daye good to obtayne audacitie fortitude & unshamefastnese the 2 to get Nobillitye & power in dominion the 3 to get wisedome courtesie ??e & bewtie 264

The 4 and 5 in [Taurus] In the 4 howse Ayeariel hath dominion, In the 5, Cakiel

The 4 daye is available to distroy & to hinder buildinges, fountaines wells golde mines to drive awaye creepinge beastes & to engender discorde, the 5 daye is Available to retourne from a journey, to instructe schollers, to raise buildinges to give health & benevolence, the [moon] beinge in [Taurus] it is good for the obtayninge of welth.[241]

The 6 and 7 daye in [Gemini] *et ita campleta est prima caeli quarta in qua Luna est calida et humida* 2 5 6 in the 6 howse Birachiel hath dominion in the 7 Scholiel:

The 6 daye is available to hunte, to besiedge cittyes, for the revenge of princes, to destroye corne

241 In right margin: 264.

& fruite, to hinder the endevor of phisitions, the 7 daye is avaylable to obtayne welth & frendshipe for lovers, to drive awaye flees, & to destroye offices.

The 8 daye in [Cancer] In the 8 howse Amediell hath dominion.

The 8 daye is available for love frindshipe & for the societie of those that journey by the waye to drive awaye Mice to afflicte prissoners, & to confirme the prison, the [moon] beinge in [Cancer] it is good to get riches.

The 9: 10: 11: 12 day in [Leo] in the 9 howse Barbiel hath dominion in the 10 howse Ardosiel In the 11 Neael: in the 12: Abdizenel.

The 9 daye is hurtefull to harvest & to those that laboure in a journey & good to breede discorde amonge men the 10 daye good to build, to obtaine love & benevolence againste enemies. the 11 daye available for those that journey to obtaine gaine by trafficke, to redeeme captives: the 12 daye prosperous for corne & plants, hurtfull for saylers, good to better the estate of servantes & captives.

The 13 14 daye in [Virgo] *et ita completa est secunda caeli quarta, in qua Luna est calida et sicca*. In the 13 howse Cazariel hath dominion, In the 14 Engadiol.

The 13 daye is available to obtaine benevolence, welth to enter a journey: for corne, for the delivery of captives. the 14 daye is available to encrease the love of ^maryed^ folcke, to heale the sicke proffitable for saylers, but hurtfull for those that journey one the lande, the [moon] beinge in [Virgo] it is <it is> very available to gather riches, 26

In Iunio est unum dies ad aparandum valde perniciosus nempe septimus per Bacon

It behoveth that the worcker of Magicke be of a constant credulike & confident & that he doe in noe wise doubt neither stagger in his minde for the obtayninge of his purpose for as a firme, & stedfast credulike dothe worcke marvelous thinges, soe a distrust & doubte destroyeth the vertue of worckers minde, & defraudeth him from his desired effecte

planetarum spiritus

spiritus[242] saturni nuncupatur Sabathael: spiritus Iovis Zedekiell: spiritus Martii Madimiell: spiritus solii Semeliel vell Seneschiah: spiritus veneris Nogahell: Lunae Iareahel vel Zeuanaell [*Leuanell]:

[160]

Signarum [*signorum] Spiritus apud circulum circle”]

praeest Arieti [=Aries] Teletiel: [Taurus] Suriel: [Gemini] Tamimiel: [*Tomimiel]: [Cancer] Sartamiel: [Leo] Ariel [Virgo] betuliel: [Libra] Magniel [*Masniel]: [Scorpio] Acrabiel: [Sagittarius] Chesetiel: [Capricorn] Godiell [*Gediel] [Aquarius] Doliol [*Deliel] [Pisces] Dagymiel:

Antequam Incipias dicito

spal[243] 9: psal 18: psal 24: usque ad versum 8: psall 32: psall 35: a<d> versum 5: usque ad finem. psal: 50: psal 135 psal 148

Benedicitus dominus deus Israel, a seculo et usque in seculorum fiat fiat psal 40: 14 ver

242 In right margin: 289.

243 In right margin: 290.

Cum Intramus Circulum

psal 17: usque ad ver 5: psal 116: 1

Domini est Terra et plenitudo eius, orbis terrarum, et universi qui habitavit in eo. Quia ipse super Maria fundavit eum et super flumina preparavit eum psal 23: ver 1[-]2

Domine abscondes nos in abscondito faciri tuae, a conturbatione inimicarum.

Proteges nos in tabernaculo tuo, a contradictione linguarum psal 30 ver 21:

Domine custodi nos, protectio tua, descendat super nos: custodi nos domine ab omni malo custodi anima nostras domine domine custode Introitam nostrum, et exitum nostrum, ex hoc nunc, et usque in seculum.

Ante Invocationem.

psal 8: psal 27: psall 74 ^75^ psal 85 psal 90:

Domine, ne memineris iniquitatem nostrarum antiquarum cito anticipent nos miserecordiae, tuae quia pauperes facti sumus nimis.

Adiuva nos deus salutaris noster, et propter gloriam nominis tui audiuua nos et propitius esto peccatis nostris, propter nomen tuum. psal 78: ver 8[:]9:

Respice in nos servos tuas [*tuos], et [in] opera nostra et dirige [nos] sit splendor tuas super nos, et propitius esto peccatis nostris dirrige psal 89: ver 16:17:
Adiutorum nostrum in nomine dommini qui fecit celum et terram psal 123: verse 8:

In tempore Invocationes

psal: 2: psal: 12: psal: 19: psal: 171: psal: 43:

Deus Iudex Iustus, fortis et patiens nunquid Irascitur per singulos dies.

Nisi connersi [*conuersi] fueritis, gladium suum vibrabit, arcum suum te tendit, et ponaouit illum: psal: 7: ver: 12: 13:

[In margin in pencil is small figure.]

Exurge domine deus, exaltetur manus tua, ne obliviscaris pauperum: psal: 10 ver 12.

Respice in me domine, et miserere mei quia unicus et pauper sum ego.

Tribulationis cordis mei multiplicatae sunt de neacessitatibus meis erue me psal: 24: ver: 16: 17:

In deo faciemus virtutem, et ipse ad Nihilum deducet tribulantes nos psal: 59: ver: 14:

Deus confringet capita Inimicarum suarum verticem capilli perambulantium in delictis suis psal: 67 ver 22 et lege psal: 43: ver: 22: usque ad finem.

Inter Invocationes

Psal: 2: psal: 5: psal: 12: psal: 46: psal: 65 et 66: psal: 73: psal: 76: psal: 79: psal: 82: psal: 84: psal: 90: psal: 146: psal: 85:

Quod expellandum tymorem.

Psal: 6:[244] non timebo millia populi circumdantis me exurge domine salvam me fac deus meus

[244] In right margin: 291.

psal: 3: ver 7:

Tu domine servabis nos et custodies nos a generatione hac in eternam spal 11 ver 8:

Conserva me domine quoniam speravi in te dixi domino deus meus es tu quoniam bonorum mearum non eges spal: 15: ver: 1:

A resistentibus dextrae tuae, custodi me ut pupillum oculi sub umbra alarum tuarum protege me psal: 16: ver: 8: et si ambulavero in medio umbrae mortis, non timebo mala quoniam tu mecum es domine.

Virga tua et a baculus tuus ipsa me consolata sunt psal 22 ver 4:

[161]

Circle worcke

[In margin: Cum pena infligitur][245]

Conuertat te Deus In Infernum psa: 9: ver 18 pluat deus super te laqueas ignis, [et] sulphur, et [spiritus] procellas psa: 10 ver: 6: verberet te deus virga fortrea [*ferrea] et tanquam vos [*vas] figuli confringat te psa: 2: ver: 9: confundat te deus psa: 24: ver: 3 veniat morse super te et descendat in Infernum vivens psa: 54: ver: 16: deducat te deus in puteum Intaritus ibidem ver: 24: Confringat deus caput tuum et verticem capilli tui [+perambulantium] in delictu tuis, psa: 67 ver: 22 obscurentur occuli tui ne videas et darsum [*dorsum] tuum in curvetur semper, Effundat deus super te Iram suam, et furam eius te comprehendat perculiat [*percutiet] te deus et persequater te et super dolorem vulnerum tuorum addat psa: 68: ver: 24 avertat te deus retrorsum et erubescas psa: 69: ver 41 [*4]: ponat te deus ut ratam [*rotam], et ut stipulam ante faciem venti, sicut ignis qui comburit siluam et sicut flamma comburens mantes [*montes] persequatur te deus in tempestate sua et in Ira sua turbet te Impleat deus faciem tua[m] ignominia [ut] obedias nomini illius conturbet te ut pereas in seculum [+seculi. Transeat te in ira domini, et] terrores eius te conturbent ps: 87: ver: 17: visitet te deus in virga, Iniquitates tuas, et in ucorberibus [*verberibus] peccata tua psa: 88: ver 33: Ira dei exardescat in te tanquam Ignis Ibidem ver: 47: ignis ante deum praecedat et in circuitu Inflammet te psa: 96: ver: 3: cadant super te carbones in ignem deiiciare, in miseriis non subsistas psa: 139: ver: 11:

post licentiam

psal: 58: psal: 67:

Notando post quam comparuerit spiritus

1 If he appeare in his proper forme, turne your selff towards him & receave him gently, etc.

2 Then by waye of Intreatie enquire what is his name, & whether he havee anie other name.

3 Under what planett he is.

4 What is his office & dignitie, & howe manie are under his subiection.

5 But if you see him stubborne or distrust him of lyenge etc. constraine him by a convenient coniuration, sayenge upon every question *Coniuro te N per patrem et filium et spiritum sanctum, per Iesum Christum et per admirabilem dei nomen Tetragramaton + ut mihi vera respondeas de hac re*, [space] or I Coniure thee N as thou hopest to be saved etc. [space] or *coniuro te N subpena damnationis etc.*

[245] Compare p. 62.

But if you wilbe sure of a true aunswere, stretch out your sworde & let him put his hande theron & sweare.

Our generall request

That you bringe or cause to be brought unto me speedely either from the parts of this realme, N or from the parts of some other Nacion treasure to the valewe of & that you caste it without delaye or lingeringe covine guile or fraude into the midest of this circle, wherin I am without hurte or damage ether to me or to anie one of my ffellowes, & without hurtinge, brusinge or Impayringe of the treasure or anie parte therof.

That you tell me truly what treasure is hidden in this howse called & in what howse is treasure howe mutch & where it lyeth & by what meanes I maye come by it & whether there be anie keepers therof or noe & what be their names & offices & whome be they under.

At the entringe the circle.

O everlastinge God maker of mankinde, which wilt not the death of a synner, but rather that he be converted & lyve, I beseech thee that thou wilt save & preeserve us thy unworthy servants, temptinge thee in devine, & seecrett matters & that thou wilt defend us with the right hand of thy deitie & bringe us to the fulfillinge of thy commaundements & graunte us our desyer by Christ our Lord amen.

Munda me domine ab omni inquinamento mentis et corporis ut possim mundus Implere hoc opus sanctum.

In spritu humilitatis et in animo contrito suscipiamur domine a te: et sic fiat factum nostrum in conspectu tuo ate suscipiatur hodie et placeat tibi: domine deus.

Da pacem domine in diebus nostris quia non est alius qui pugnat pro nobis nisi tu deus noster.

Tua est potentia tuum est refugium domine, tue es super omnes gentes da pacem domine in diebus nostris.

Exaudiat dominus orationes nostras: et reconcellietur nobis, nec nos deserat in tempore malo. domine deus

Ne derelinquas me domine pater e[t] dominator vite mee: ut non cor[r]uam in conspectu adversariorum meorum, ne gaudeat de<e> me inimicus meus[,] apprehende arma et stutum: et exurge in adiutorum mihi.

[162]

post fecisti Invocationem apud circulum

Libera nos[246] quesumus domine ab omnibus malis preteritis presentibus et futuris, et da pacem in diebus nostris ut ope miserecordie tue domine adiuti: et ab ira et[247] malignatia diaboli simus semper liberi, et ab omni [per]turbacione securi.

Deus pater fons origo totius bonitatis, qui ductus misericordia unigenitum tum pro nobis ad infima [mu]ndi descendere et carnem [+sumere] voluisti, te adoro te glorifico, te tota mentis ac cordis intencione laudo et precor: ut nos famulos tuos non deseras, sed adiuva nos, et peccata nostra dimittas et concede cum puro corde et casto corpore te servire valeamus per Christum dominum

246 In right margin: 281.

247 This word is underlined, and has “o” over it.

nostrum

Domine deus virtutum converte nos, et ostende faciam tuam et salvi erimus.

Domine exaudi orationem meam, et clamor meus ad te veniate

Veni Sancte Spiritus corda fidelium: et in amoris in eis ignem accende. Sancti Spiritus assit nobis gratiam, que cordam, nostram sibi faciat habitacula,

acciones nostras quesimus domine asperando preveni et adiuvando prosequere ut cuncta nostra operatio <et> a te semper Incipiat et per te [in]cepta finiatur: Amen.

Aufer a nobis quesumus domine omnes iniquitates nostras, ut ad hunc circulum, puris mentibus meream[u]r Introire, per Christum Dominum nostrum Amen.

Veni Creator spiritus mentes tuorum visita: Imple superna gratiae qui tu creasti pectora.

Qui paraclitus diceris donum dei altissimi, fons vivus ignis charitas et spiritalis unctio.

Tu Septiformis munere dextre dei tu digitus, tu rite promis<e>sum patris sermone ditans guttura.

Accende lumen sensibus infunde amorem cordibus, infirma nostri corporis virtute firmans perpetim.

Hostem repellas longuis [*longius] pacemque dones protinus, ductore sic te praevio vitemus omne noxium.

Per te sciamus da Patrem noscamus atque filium te[que] utriusque Spiritum credamus omni tempore.

Sit laus Patri cum filio sancto simull Paraclito nobisque mittat filius carissma Sancti Spiritus. Amen.

emitte spiritum tuum et creabuntur et ren[o]vabis faciem terre.

Oremus

Deus cui omne cor patet et omnis voluntas loquitur et quem nullum latet secretum: purifica per infucionem spiritus sancti cogitaciones cordis nostri ut te perfecte dilligere et digne laudare meream[u]r per dominum nostrum Iesum Christum etc.

...Da pacem in diebus nostris ut opere misericordie tue adiuti: et a peccato simus [*sumus] semper liberi, et ab omni perturbacione securi. Amen.

[163]

[figures, sword, etc.]

the crowne imperiall

The brest plate made pale like

The eye & the needle

pickes for the Circle

[164]

An experiment approved by frier bacon to have a spirrit appeare in A circle to make aunswere to any question to be demaunded.

[figure, dragon]

Firste you must make 2 Circles the one for your selfe, & the other for <for> the spirrite one this sorte as followeth.

These circles must be mad withe a knife havinge a white hafte in the 2 4 6 10 or 12 daye of the moneth the Ayre beinge cleere

[figure, Birto]

Then thou sittinge in thy circle upon thy knees towardes the east saye this coniuration

O Lord holy father allmighty & everlivinge God I praye & beeseeche thee by the vertue of thy holy +, & by thy power that you suffer mee thy servante N. whoe thou hast made to thy owne Image & likenes not to be oppressed with the deceite of enemies, neither with adversity or neede, by Jesus Christ our L[ord] the Redeemer & saviour of the World & kinge of glory Amen Christ + overcommeth + Christ commaundeth + Christ + voutchsafe to commaunde me to be a triumpher over all my enemies bodely & ghostly, vissible & Invissible. Amen.

Psal 54 deus innocent, tuo salvum me fac then saye the psalme as is before sayed

then saye this coniuration

I coniure thee o spirit which art called Birto by the dignity of thy prince Ornothochos and Booth and the father the sonne & the holy ghoste, A et ω one God for evermore, that thou doe heere appeare in the circle assigned for thee in a fayre shape of a man, & that thou tell me the truth without anie fa[l]shood or crafte, of all such thinges that I shall aske or demaunde of thee, by him to whome be all honour & glory power & dominion for ever & ever Amen.

Then demaunde of him what thou wilte & hee will openly declare to thee thy desier, but Nota thou must saye these coniurac[i]ons & psalme 3 tymes before thou demaund any question.

then when thou hast ended thy worcke & hast thy desire licence him on this wise to depart.

O Birto by all the wordes that I have spoken, & by the same vertue that thou diddest come hither at this presence unto me, I commaund & charge thee to depart in peace, & rest with thy God, & be ready to come unto me annother tyme when I shall call thee by the vertue of our L. J. C. to whome be all honor power & glory for ever & ever Amen.

This experiment of Birto was proved at the instant request of Edward the 4th kinge of englande, & therfore keepe it saffely. ffinis

[165]

Bilgall[248]

[figure]

248 There is a "G" at the top of the page, and "189" in the right margin.

Ego[249] exhorter te Bylgall per deum qui <te> est creator ceeli et terre maris et omnium que in eis sunt, per 4or Elementa viz aerem, ignem, aquam et terram, per omnem potestatem celi, per virtutem lapidum et prophetarum, et per virtutem omnium verborum. ego coniuro te Bylgall per verum deum per sanctum deum, et per obedientiam quam tu debes deo omnipotenti quod [*ut] statim in isto christallo visibilliter in pulcra forma humana apereas et facies istum lapidem crescere in longitudinem et latitudinem in visione istius pueri N et nominando illum.

postea dicat puer vel homo ut sequitur

Ego exhortor te Bylgall per ista nomina per qua exhortatus a magistro meo es, et per meam castitatem fructum meum, et per illum casum per quem cadebas a throno celi, et per illam nomina [*nomen] per quem maledictus es, Primeumaton, quod te iam manifestes in isto lapidem in pulcra forma humana, et facias te crescere visibilliter, et non recedas ex eo sine licentia mea et magistri mei, et hoc precipio tibi per omnipotentum deum omni creatorem, qui vivit benedictus eternaliter et Regnat benedictus eternaliter. Amen.

quando compareat dic ut sequitur

Ego N fillius N precipio et ligo te Bilgall in isto lapidem christalli, per virtutem illorum verborum per que Michaellem Archangellum Angeli Terrenus ligavit Luciferum draconem Infernalem sz portisan, fortisan, Alingon, per ista nomina intelligas, hoc quod non recedas ab isto lapidem per mi~quitalem adiuratus sine licentia mea et magistri mei, quoniam prius facias ac compleas omnia que tibi precipiam et a te invirtute demonstrari desiderabo, fiat, fiat, fiat.

licentia bilgalis

Per illam virtutem per quam dominus ligauit te et per sua sancta nomina precipio quod tu recedas ab isto lapidem sine nostro tedio aut nocumento aut lesione alicuique creature humane, cum alias te Invocavero iterum sis paratus mihi et obediens per nomen domini nostri J Christi fiat fiat fiat.

doe this these 3 dayes only dies [moon] [mercury] [venus]

ad Includendum spiritum in anulo[250]

Sed ad Includendum opum diuertam et notabo tibi unum quod senties [*centies] probum [*probaui] sine dubio esse verum quod a Turko didici et ipem a spiritu Seraphio hoc ibidem didicit dum novitur fuit Baptizatus.

In primus igitur fac circulum sequentem in hora [mercury] et mundus sis vestibus et omnia munda sint, tunc intra circulum cum instrumentis et thuribulo sic habeas quod volueris ad Includendum eos, sed sepius probavi hoc in anulo aureo concavo, et hoc multum, effectat ne mihi repulerunt cuius maior prius sit operata in die [mercury]ii et melius sit si totum facta sit in hora [space] quod si bene pera[c]tus et totaliter obturatus annulus et purus ad huc [*adduc] tecum [+in circuli et in occidentali parte circuli posito anulo in mundissimo] ad [*in] velamine, sed scias anulum facere cum parvo ostreo [*ostio] ad aperiendum per quod poterit aliquid intrare, et postea claude in interiori parte Anuli.

249 In marg: w

250 In right mar: 169.

[166]

Que Anulo sic recondito incipe coniur sequentem

Coniuro te o princeps Alastiell et omnes spiritus tibi subditos per illud Infinitum dei verbum quo cun[c]ta creavit. Coniuro vos omnes et requiro per bonitatem dei qua deus hominem ad ymaginem suam creavit, et vos per iusticiam per vestra superbia dampnavit et eiecit de caelis, et per quam Iusticiam primos parentes nostros damnavit ad tempus et per Infinitam bonitatem qua eosdem sanguine redemit, et per virginitatem humilitatem et fecunditatem sacratissime virginis Marie Mater domini Iesu Christi, per potestatem qua Infernum spoliavit et demones cruciavit, et per tremendum diem Iuditii, et omnem celi miliciam, et Angelos et Archangelos, per prophetas patriarchas Martires et confessores et omnes virgines et per omnia dei nomina et eius fillii domini nostri Iesu Christi passionem mirificam conversacionem interris, et per hac Iudicabile nomen dei + Tetragrammaton + quod erat in fronte Moysy et in hoc [s]ceptro consecrato, et in anulo mirifice extitit insignitum quia inter vos tu princeps Alastiel in unum veracem assignes spiritum non Inferiorum sed supreme scientie qui mihi poterit ad terminum vite mee fideliter respondere de quisitis non menciendo, non simulando, nec fraudem faciendo sed veraciter mihi de quesitis et interrogatus abeo fideliter respondendo, hunc ergo coarcta~ [*coarctes] per tuis viribus ut quamdiu Anulus Induraverit illi eum ingrediendo numquam exeat nisi a me ad hoc licentiatus fuerit et hoc tibi precipio virtute huius thurificacionis et sacrificii per omnia verba realiter supradicta per eum qui v. e. I. v. e. m. e. S. per ignem[251] Amen.

Sed oportet te dicere hanc coniurationem 3 quia aliter noluit deinde accipe et extra circuli periicias ad eos et cum [*tum] videbis eos convocare omnes spiritus inter eos et assignabunt unum quem ipsi includent quo facto et spiritum imposito ponent Annulum Iuxta circulum recipe in Camera tecum quo facto stabunt omnes spiritus in fenestris ad audiendum verba tua, et tunc istam coniurationem dic.

Coniuro te spiritus inclusus per summam dei potentiam, et per verba tua in operacione astringencia, et per mirabilia Iesu Christi, et per illud Ineffabilem nomen dei + Tetragrammaton +, quod hic in Annulo et sceptra meo inscriptum est quatenus hunc locum quem ingressus es et virtutem tui principis et mee coniurationis nunquam exeas nisi a me primus licentiatus fueris mihi que diligentur de quesitis quacunque Interrogavero sine fraude et fallacia ut alia aliqua simulacione respondeas et sic Inclusus non planees [*planges] et mihi de quesitis non deferas veritatem refferre, per eum deum domini Iesu Christum qui v. e. I. v. e. M. e. S. per ignem. Amen.[252]

[figure, circle]

[167]

Ad habendum quicquid concupisceris. Lapwinge

Siquis sibi inferri aliquid desirabile inquirat hunc perspiciat capitulum opus namque facile est completu, prius quere upupacu et cum operare volueris extrahe eius sanguinem et conserva diligentur in vase vitrio ne aier aut aliquid in mundum possit Intrare, et cum operare volueris vade ad quedam nemus secretum cum enso nitide in manu tua ^dextra^ et cum introitu memores per venires incipies ista verba scribere in membrano virgineo cum sanguine supradicto / Bethala / inus (?) / suspensu suspensus in ethera super ea enpeogidum pamelon anguis norius Egrippusi fons florisses de sede Baldachison saporisi Araarastano.

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[251] venturus est iudicare vivos et mortuos et seculum per ignem.

[252] Qui v. e. I. v. e. M. e. S. per ignem: qui venturus est Iudicare viuos et mortuos et seculum per ignem. In right marg: “190.”

Hac sunt nomina Nicromancie artis postea surge in pedibus et fac circulum quadratum ut inferius patebit cum eodem ense predicto tene in manu tua et sta in medio circuli et dic verba scripsisti bis vel tres vel quatuor, versus orientem prout tempus lune exigitur. Quibus dictis statim apparebit tibi miles pulcher super equum sedens in manu ferens Ancipitem [*accipitrem] et dicet tibi, quid vis quid petis, cur vocastii me paratus ad omnia respondere et voluntatem tuam ad implere.

Tu vero quasi indignans averte occulos tuos et nihill ei dicas, et tunc statime ipse recedit ^tunc^ quieste parum in medio circuli donec recesserit, postea surge in pedibus et versus septemtrionem ut prius Bethalani etc et statim apparebit tibi secundus miles pulcrior primo atque descutior [*discretior?] super equm ferens Ancipitem [*accipitrem] ut prius et dicet ut prius, sed non dices ei verbum, sed fac omnia sicut prius et ipse statim recedit, Tertio surgens Inpedibus et dices ut prius Bethalani etc versus occidentem, et statim apparebit tibi tertius miles duobus predictus desencior et pulchrior super equm in manu sua ferrens ancipitem aureo diademate coronatus et dicet ecce ad sum tota die fatigatus, et dicet, quid vis etc. Tu vero secure loquere secum et inquire et pete ab eo quid ^[253] vel ipse tibi placide respondebit et dicet, vis societatem meam, tu vero secundum descrecionem tuam responde ei et sic displiciat tibi verbum habito consilium usque ad alium diem respondere, quo audito statim recedet, mane autem invenies quid petisti falcitate exule quae nil tociens probatur [254]

[figure]

Experimentum pro q[ua] libet Salomonis

Ffinis

[168]

Annobathe

Annabath

Annabath

[figure][255]

This spirrit is under Egin kinge of the Northe, & is one of the 12 noblest of his nomber, his office is to make one marvalous cunninge in necromancie & to shewe hidd treasure & to tell whoe are the keepers, & if he or they be of the North he can drive them awaye, he can tell of divers straunge things& appeareth like an armed knighte.

[169]

[Experiment of Ascariell]

Ascariell

[figure]

Coniuro te **Ascariell** per deum patrem omnipotentem, et per Jesum Christum filium eius et per

[253] There is an "^" in the text, but no apparent insertion. Probably "vis" was intended.

[254] In marg: 191.

[255] In marg" 126.

spiritum sanctum, et per sanctam Trinitatem, personam (?) et verbum et spiritum sanctum et per veritatem eius, et per provedentiam quam deus in mente sua habuit ante quam passus fuerit, et ipsam bonitatem per quam omnia fecit, et per sapientiam deus caelos collocavit, et per terram seorsum fundavit, et per Mare et omnia que in eis sunt, et per profunditatem abissi, et per mundum quatuor elementa, et per virtutem elementis confucione imisit superius (?spus) miserecordie, et per Iussionoem [*iussionem] quam lucem creavit, et per sapientiam quam deus diem et noctem ordinavit, et per Angelos et Archangelos et Tronos, dominaciones principats et potestates virtutes cherubine et seraphine et per eorum officia, et eorum coniurationes, et per eos qui praesunt aliis, et per eos qui sub ipsius positi sunt, et per ea qui deus creavit ad lawdem et honorem nominis suo maiestatis, et per firmamentum celi, et per omnia ea qui sub firmamento sunt, et per omnes celos et omnes virtutis eorum celorum, et per omnia que in celo et sub celo sunt, ut ad me venias et omnia interogata veraciter mihi respondeas, et quod semper et sine mora cum Invocavero ad visionem meam ac pereceptum meum venias in omnibus horis Amen.

Secunda Coniuratio

Coniuro te Askariell per virtutem dei quo creavit deus caelum et terram et herbam viventem, et per omnem semen quodcuque est, et per omnia alia viventia in germina eorum, et per terras et o[mn]es creaturas, et per omnia que in eis sunt, et per aquas quas deus produxit, de petra, et per omnia reptilia terre, et per volatilia celi, et per omnia que sub celo sunt, et per ea qui sub firmamento sunt, et sub terrae, et sub mare, et per infernum, et per omnia que in inferno sunt, et per pereceptum dei qui creavit celum [sun]lem et [moon]am et omnes stellas et eorum officia, et per eorum Temporalia signa, et per bonitatem quod deus habet ad Imaginem suam creavit, et per Iustitiam illam qua deus damnavit malos spiritus et misericordiam suam qua deus bonos spiritus redemit et salvabit, et per omnia qua deus imperio hominis subiecit.

Coniuratio tertio

Coniuro te Askariell per duodecem prophetas, et per duodecem patriarchas et [per] eorum preconia, et per xii Appostolos, et per eorum iudicium, et per 24 seniores et eorum coronas, et per eorum stellas, et per eorum palmas, et eorum sedillia, et per sedem Maiestatis dei, et per Altare aurum quod est ante occulos dei, et per terribilia auria et per fulgura, et per voces egrediuntur e Trono dei, et per passiones Martirum, et confessorium, et per o[mn]es sanctos et sanctas dei, et per sanctos sacerdotes et per omnia que deum laudante et adorant Amen, Amen.

Coniuratio Quarta

Coniuro te Askariell per eum qui est + α et ω+ initium et finis et ista sancta nomina dei que sunt hec + Eli + El + Erros + Jesus + fortis + fontis + salvator + Eloy + Theos + deus + omnipotentes + hiceteca + sabatho + Agramo~ + virtus + loth + ho~le~ (?) + histerion + Adonay + risus + Beabaco + Tetragramaton + Ageos + feneton + craton + saton + lexaon + messias + lactea + Alte + Appanas + heles + helibe + Tocipaton + Oratos + holos + Age + pate + regum + Abraca + brata + legota + Ely + Victor + Osanna + conhibenebaceta (?-) + Elfel + Nazarduus + heleno + Vita + Abycor + Thalim + Thabin + Thea + Ancior + Leo + Thanatos + La + On + gesa + Emanuell + et per omnia nomina dei sanctissima quatinus tu Askariell in ista gemmam christalli intres etc. ut supra sine mora certissime [*citissime] venias in persona tua propria veraciter in pulcra forma et certum in capito [*sertum in capite] tuo portas te [*et] visibiliter mihi demonstres et omnibus circumstancius cito apparias et tuas socios mihi adducas ut te et illos aptissime videre possimus [170] per sentum [*preceptum][256] meum et coniurationem meam, et per omnia que tibi iussero: et si hec non feceris ego te in virtute et per virtutem dei et [per] potestatem sanctorum nominum suorum condemno te Askariel in infernum et in ignem eternum usque ad ultimum diem Iudicii fiat fiat fiat.

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256 Corrected per the similarly worded passage below.

Et condempno te Askariell per virtutem omnium creaturarum qui sunt in celis et in terris et Infernis, ego N. N. aplico tuas penas nisi veraciter compleas <compleas> desiderium meum ergo maledicti te Askariel Recognosce sentenciam tuam per virtutem domini nostri Iesu Christi Amen, Amen, Amen.

Citius accedas et ad me venias et omnia interrogata veraciter mihi respondeas et quod semper et sine mora cum invocavero ad viscionem meam ac pereceptum meum venias in omnibus horis Amen. Amen. Amen.

Coniuratio quinta.

Ad huc Coniuro te Askariel per alia nomina dei sancta que sunt reverendissimo, vero + dominus + Leto [*Leta?] + Apnes [*Apres?][257] + Eloy + Vstra + gloriosus + bonus + on + Vnigenitus + via + vita + manus + homo + ysion + principium + finis + fons + et Origo + paraclitus + splendor + sol + gloria + Lux + Imago + panis + flos + vitis mons Ianua + petra + lapis Angnilaris [*Angularis] + pastor + propheta + sacerdos + Athanatos + Kiros + Theon + panton + ysus + Agerion + Vlla + Abbimagothereth + Iheun + Eros + conhapea (?) + Sannagh (?) + ut in ista gemmam cristalli intres etc Sicum ut supra.

Coniuratio sexta

Ad huc Coniuro te Askariell et constringo et adiuro te per bonitatem dei et per ieiunium dei, et per circumcitionem Christi, et per hoc nomen Ineffabile + Tetragrammaton + et per patientiam Christi, qua mortuus est sustitatus, et per humilitatem qua deus pedes suorum dissipulorum lavit, et per spineam coronam quam deus in capite suo habuit, et per passionem Christi, et per clavos quibus manus et pedes Christi perforati fuerunt et per crucem Christi, et per mortem Christi et per lanceam qua latus Christi perforatum fuerit in cruce et per acetam quod potavit, et per sanguinem et aquam que de Christo latere emanavit, et per Invocationem dulcissimam quae ante deum patrem omnipotentem invocavit, et per figuram [*scissuram veli] templi et virtutem qua obscuratus est soll et tenebras facti sunt, et per sepulcrum in quo positum est Iesu Christi, et per hac nomina supradicta,

Coniuro te Askariell et tibi precipio quatenus in ista gemmam cristalli in hac hora statim sine mora certissime venias et persona tua propria veraciter in pulcra forma et fertum [*sertum] in capite tuo portans et te visibilliter mihi demonstres et omnibus circumstantibus <cito apparias in ista gemma cristalli in hac hora statim et sine mora ut intres tu Askariel in ista gemma christalli sine mora certissime venias in persona tua propria veraciter in pulchra forma et certum in capite tuo portans ut te vissibilliter mihi demonstres et omnibus circumstantibus> cito apparias et tuos socios tecum adducas sicut et illos apertissime videre possimus per preceptum meum et coniurationem meam, et per omnia que tibi Iussero, et si hec non feceris ego te in virtute et per virtutem dei et potestatem sanctorum nomen suos condempno te Askariel in infernum et in ignem eternum usque ad ultimum diem Iuditii fiat fiat fiat Amen nisi citius accedas et ad me venias et ad meam Interrogatam vera respondeas et quod semper et sine mora cum te vocavero voluntatem meam et preceptum meum venias in omnibus horis fiat fiat fiat Amen Amen Amen.

Ad furtum in veniendum

Ieiunia uno die, et quando vadis dormitum sive ad cubitum, pone candelam ardentem iuxtate (?), et habeas hac nomina scripta in manu tua dextera: Acherim, Charitates et Melchor et somniabis vere de rebus furatis

257 Compare p. 133.

An experiment to see in thy sleepe what soever thou shalt desire. psalme 4

First saye the Psalme, *cum Invocarem exaudivit me deus* & thou shalt come to this verse *Irascimini et nolite peccare*, & saye it 3 times, in the end of the psalme saye *Kyrie leizon Christe eleyzon, kyrie eleyzon: pater noster Ave Maria* & *creedo in deum* then write these greeke names or wordes in virgine parchment + Agla + Leta + Yskyros + Mediator + Eleyson + Panton + Craton + In the name of our L. J. C. lyffe everlastinge: wrappe it in virgine waxe, & put it under your heade and sleape upon it, & thou shalt see in thy sleepe what thou wilt desire.

[171]

to knowe whether one suspecte be the theeffe or noe

Write the names of these whome thou hast in suspition in virgine parchment, & our Lordes name alsoe + Alpha + et ω + & put everyone in a ball of claye by him selffe, then make a circle of this fashion followinge, & sett a bason of water in the middest of it, & put all the balles therin, then saye this spalme 3 tymes, *quicunque vult salvus esse*, kneelinge once, standing ons, lyenge ons, & then shall his name that is giltye rise, if there be none guiltie the lords name will rise Bero + Barto + Bartoras + quinquiel, consuratur est:

This must be done one a wensdaye and under Mercurie.

[figure] *dicitur* [figure, Adonay]

[figure, Adonay sabaoth][258]

[figure, Boitheon, etc.][259]

Quisquis hoc signum in sua domo habuerit de scriptum: nullus ea que sunt in domo asportabit, sed expectabitur ligatus quousque veniat posessor Bonorum

[172]

Satan

[figure][260]

Si volueris facere Invocationem de spiritu Satan fac tibi circulum cum gladio nitido et etiam confice eum cum creta vel cum calcae vive, quia plures hoc probavi. Sed caveas per nichilo facias et hoc potest fieri in omnia hora, in quacunque hora volueris circa mediam horam, et sis mundus in habitu propter sanctitatem nominum, hac est illa Invocatione qua compellere demonium possis ut statim vera responsa exhibeat, ex invocatione congregavit Salomon de nomina quando sertitudinem scire volebas.

Inprimis antequam istam invocationem facias tribus diebus Ieiunabis in pane et aqua in honore domini nostri Iesu Christi, et sanctorum nominum quorum virtute hoc facias, quarto vero die quando operari volueris, fac circulum ut postea patebit, *et tunc dic dum factis circulum* + orion + Musion + Tetragrammaton + [Heb: IHVH]: + fons + virtus + sapientia + deus + et cum feceris sta in medio circulo et dic.

Deus qui hominem ad Imaginem tuam formasti, et post ea eum in paradizo constituisti, et Evam

258 In marg: 223.

259 In left marg: “w”; in right marg: 222 – 6 (?)

260 In right marg: 243.

ei ad societatem tradidisti, propter eos Adam et Evam in mundo venisti, et ut peccata nostra Redimeris a sede Maiestatis patris tui in uterum virginis descendisti, circumcidi, et baptizari, et mortem pati, deinde resurgens a mortuis, ad celos ascendisti, post spiritum sanctum tuum Apostolis tuis mirabiliter transmicisti. Te exoro clementissime deus ut me ab omnibus Insidiis diaboli, et a malis conserva digneris, qui vivis et regnas deus per omnia secula seculorum Amen.

O Almon + caron + Staron + Deyron + rex fortis qui dominaris in omnibus qui omnia ex nichillo fecisti, qui Lucifferum de celo eiecisti, et Angelos in eo credentes cum eo. te exoro clementissime deus per sanctissime nomina que superioris nominari, et per hoc nomen maximam + Iskiros + et per hoc nomen + Agla + ut valeam Satan ad meam voluntatem Coniurare coram compellere, ut in pulcra forma veniat et appareat vel servum suum per se mittat qui super ea que abs ea Interrogavero verum Responsum exibeat et faciat ea que ei precipero.

Orationis completis dic[261]

O Satan qui temptatisti [*tentasti] dominum mundi, te per eumdem dominum, Coniuro et Impero, ut tu ipse venias vel unum de fatellibus [*satellibus] tuis, qui mihi super ea que te vel ipsum Interrogavero verum responsum exibeas. O Satan Coniuro te per excellentissima nomina dei vivi, quod sunt hac + Almagros + Ismagros + Achiriachim + Almatrolos + quibus non potest recistere aliquis malignus spiritus quin ut venias vel servum tuum pro te transmittas qui mihi super hiis, que ab eo interrogavero verum responsum exibeat + Agios + Otheos + Agios + Iskiros + Agios + Athanatos + Agla + Engerio + deus meus [+esto nobis turris fortitudinis] a facie Inimici mei. Tunc dic In manus tuus domine, commendo spiritum meum Redemisti me domine deus veritatis Amen.

[173]

Coniuro te Satan per nomina maxima + Yskiros + et Ala + et hac nomina Sancta + Athanatos + Engelat + Almarios + Archiriachim + Almatillos + On + Tetragramaton + [Heb: IHVH] + A + et ω+ ut mittare (?) michi prendam (?) ex Angelos eius quos superius nominavi veritatem demonstre.

O Almon + Caron + Staron + Deyron + rex fortis, qui dominaris in omnibus qui cuncta ex nihil fecisti, qui Lucifferum propter superbia eiecisti, et cum Angelos in eo credentes, te exoro clementissime deus, per sanctiissima nomina qui superius nominavi, et per hoc nomen maximum + Iskiros + et per hoc nomen + Agla + ut valeam **Satan** ad meam voluntatem, Coniurare et coram me compellere ut in pulcra forma compareatur, vel compareant, vel Servum suum per se mittat, qui super ea que eum Interrogavero verum responsum exibeat et faciat que ei precepero, quia ego nonsum tanti momenti aut meriti, ut Angelum Luces Andeam [*audeam] Rogare in hiis rebus et eo ob causam peto Angelum Tenebrarum *qui mihi de re dubia certitudinem dicet* nec me terreat, neque alicui creature noceat, sed in pulcra forma coram me compareat et super eaque eum Interrogavero, veritatem demonstret.

O domine Iesu Christe que semper es propicius peccatorem rogantem bono in animo exaudi et costodi corpus meum et Animam meam, ab omni periculo et mecum sis nunc et semper Amen.

postquam oraveris dic

Coniuro te Satan per omnes virtutes celorum per Angelos et Archangelos, per Tronos et dominationes, per principatus et potestates, per Cherubine et Seraphine et per Asistentes Angelos ante Tronum dei, qui assidue cantat, gloriam in excelsis deo et per Infinita seculorum secula Amen.

Coniuro te Satan per beatem virginem Mariam Matrem domini nostri Iesu Christi quem virgo concepit, virgo peperit, et virgo fuit ante partum, et post partum, virgo per mansit, coniuro te Satan

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[261] In marg: 244.

per sancta Iohanem Baptistam et per omnes baptizatos in nomine patris et filii et spiritus sancti Amen.

Coniuro te Satan per sanctam Johanem Evangelistam et per omnes Evangelistes, Matheum Marcum, et Lucam, et per omnes Martires et Confessores dei, ut ad me venias aut velociter mittas ad me Servuum tuum per te et in nomine tuo, qui super ea que eam Interrogavero verum responsum exhibeat et faciat qu[o]d ei precepero.

Coniuro te Satan per omnes patriarches, et per Sanctam Moysem, et per omnes prophetas, et per Sanctum petrum et per omnes Apostolos, et per centum quadraginta quatuor milia signatos et beatos in conspectu dei et Agni, ut ipse venias vel servum tuum ad me mittas ut super ea que eum Interrogavero verum responsum exibeat.

Iterum coniuro te Satan per hac nomina dei + Algramay + Saday + Diagramay + ut ad me venias vel servum tuum per te mittas et statim cum voluero, et cum precipiam recedas, et super hijs abs te Interrogavero verum responsum exibeas.

Iterum coniuro te Satan per omnia potentiam dei, et per eius virtutem et per coronam dei, et per capitum suum, et per omnia membra dei, et per omnia que sub deo sunt, et per celum et terram mare et omnia que in eis sunt, per tonitruum altito nantes [*intonantes?], et per omnia celestia terrestria et Infernalia, ut velociter ad me venias vel servum tuum ad me mittas qui super ea que eum interrogavero, verum responsum exhibeat et faciat quod ei precepero.

Iterum coniuro te Satan per tremendum diem Iudicii adiuro te ut in quantum poteris adveniendum festines ad voluntatem meam perficias *astrictus et constrictus* per eum qui vivit et regnat per omnia secula seculorum Amen.

Cum factus fuerit magnus Circulus N fac circulum parvum istius modi ut postea patebit cum [cipher:ZODD – 7J, +)77C], in quo spiritus apparebit [cipher] Introitu circuli debes scribere Iesus Christus + Agla + Adonay + et postquam Intraveris ut patet in circulo sequenti Notandum quod est mihi domine debet scribere in ultimo circulo ut par Inferrius.

[174]

hic sequitur circulus pro spiritu qui vocat[u]r Satan:

[figure, circle][262]

[figure, smaller circle with Satan in it.]

[175]

De omni die et hora:

Experimentum de Baron Baaran Bareth[263]

vel Baryth spiritu vocitato quod operare possis omni tempore et hora, omni loco honesto, omni campo camera Sella et villa si necesse fuerit:

262 Inner circle: "+ Agla + Christus + Adonay + Iesus + Agios + Sother +"; second circle: "+ Agla + in nomine Jesu + floctitur + omne genu + Christus VINCIT + + +"; third circle: "Domine animam meam + Tetragramaton + [Heb: IHVH] + Messias + EMANVeL +++"; outer circle: "esto mihi domine + Turris fortitudinem meam + + + A facie inimici +++ pater filius + et spiritus sanctus +++". In right marg: 245.

263 In right mar: 22. Compare pp. 40 and 134.

Baron

[figure, demon portrait]

Antiquam incipias experimentum 3 diebus veneris Ieiunabis in pana et aqua, et etiam corpus tuum lavabis totum et chrispare debes ungulas manum et p[e]dum tuorum et eos mundissime custodes in panno loces, et dum opus incipere volueris poneas super te in Camisia tua postea circulum depinges in terra ut Inferius patebit cum gladio consecrato, tunc Rx membranum virgineum expelle catelle confectum quod non dum suggerat ubera matris sue, et scribe in eo caracteres sequentes, cum sanguine upipe sive talpe

[figure] [figure] vel sic [figure] [figure], sive isto modo [figure] [figure], Alie [figure] [figure].

Et cum volueris experimentum comprobare tene cartam in manu tua dextra et dic 3 vicibus istum psal miserere mei deus etc 51 psal stans in medio circuli postquam dixisti, post dic istam coniurationem donec spiritus apererit [*apparuerit.]

[Coniuratio]

Coniuro te spiritum nomine Baron ^per^ fidem quam debes socio tuo dno [*demoni][264] privato, per virtutem et veritatem dei veri et viui et miserecordissime, et per illum [+angelum] qui tuba canit in die Iudicii et dicet venite venite venite, et per omnes Angelos, Archangelos, Tronos, dominationes, principatus, potestates, cherubin et Seraphin, Adiuro te Baron per penas domini nostri Iesu Christi, per patibulum crucis in quo suspensus est, per clavos quibus confixus est, per lanceam quam perforavit latus eius, per spineam coronam quam in capite suo portavit, per mortem eius, per resurrectionem eius, per ascentionem eius, per septiforman [*-formam] Sancti spiritus gratiam, per sigillum Salomonis, per lapidem Angularem, et per virtutem qua sol absturatus est et petrae scissae sunt, et monumenta aperta sunt, et multa corpora que diu dormierunt resurrexerunt, per virgam quod Mare aparuit et per virgam Aaron, per thronum dei, per Thuribelum aureum, per candelebrum aurem, per archam federis, et per Altare aurem quod est ante occulus eius, per mensus pro positionum et per Sanctos et Sanctas.

Coniuro te spiritus qui vocaris Baron, per gloriosam virginem Mariam Matrem domini nostri Iesum Christi que filium dei portavit, et per sanctissimum lac eius quod gloriosus deus per os suum suscepit vocatus Athanatos, Lux, Eloy, Vasaday, Emanuell, Arsetice et per sanctum Semiphoras, et per nomen Adonay quo dominus media nocte clamavit, ad quam vocem omnes mortui boni ac mali in ictu occuli resurgent, et per nomen Sother + in quo dominus frangit omnes lapides terrae et omnia edificia in uno die adversus discurrere [*distruere] et debellare et tunc dicet montibus cadete super nos, et collibus Apere nos, et per Inestimabile nomen + yay + in quo dominus Iesus peracto Iudicio diabolum cum se peresis I [* et] cum omnibus suis Impiis in carcione [*carcerem] i.e. in stagnum ignis triumphali gloria in celestem patrem revertetur. Coniuro te Baron et exorcizor te o [*ut] spiritus humile?esse [*humile sis] cum omnibus suis [*tuis] sociis, per benedictum nomen dei in firmamento caeli et plaudibile [*per laudibile] virtuosum admirabilem creatorem mundi A sanctis sanctorum. Coniuro te iterum Baron, per Angelos domini et ceelos dei, per solem et lunam et per stellas celi, et per imbrem et rorem et omnes spiritus dei, coniuro te per ignem et aestum frigus et estatem, per glacies et nives noctes et dies, per lucem et tenebras, per fulgura et nubes, coniuro te N per terram et omnia elementa, per montes et colles, per omnia germinantia in terris, per fontes et maria flumina et omnia que moventur in aquis, per omnes volucres celi, per omnes bestias et peccora, et per omnes fillius [*filios] hominum et Israelis. Per sacerdotes et omnes Servos dei, [176] et per omnes spiritus et Animas Iustorum dei, et per omnes humiles corde et per animam [*Ananiam] Azaariam et misaell, et per pulmonem epardium [*hepar domini], et per omnia interiora

[264] Following parallel text on p. 179 and W110 42v; ms: dnõ, but a reading of **domino* ("to the lord/master") wouldn't fit as well.

membra eius ut cito venias ad me et facias et compleas quecunque tibi dixero etc.

Tunc statim veniet ipse Baron ad te et dicet tibi in forma hominis quicunque vis, et tunc facias petitionem tuam et ipse respondebit, et si volueris aufferit quecunque desideras, et portabit ille sum quocunque tibi placuerit, et postquam compleverit omnia dicet tibi da mihi licentiam abeundi, et dabis ei licentiam et precepi ei *quod quacumque horam vocaveris per coniurationen (*-m) per esto revertatur deinde dicas ter recede in pace.*

[figure, circle][265]

Iube quod vis et fiet post hec licentia eos sic, In nomine patris et filii et spiritus sancti ite in pace ad loca vestra et pax sit inter nos et vos, parati sitis venire vocati.

Then if he be stubborne & doe not appeare then pronounce this, which is Salomons bonde.

O N by the vertue, might, & power of this most greate & unspeakable name of God + Tetragramaton + & in the vertue & power of this name + Tetragrammaton + which was written in a plate of gold In the forheade of Aaron the high priest, I coniure thee into the depth Infernall & Bottomles pitt of hell, therto be tormented with extreame torments untill the laste & dreadfull daye of dome, except thou come & fulfill my will & commaundements, O N. this if thou denye to doe, then God the father the Sonne & the holy ghost curse & condemne thee from this same hower for ever & ever in the fierie lake of hell, & make the partaker of some & all of those hellishe & horrible torments O N except thou come & fulfill my will & obay my precept & commaundements, heaven & earth curse thee & condemne thee unlesse thou speedely come & appeare visiblie unto me, & fulfill my commaundements truly & unfaignedly, without frawde or guile, this if thou doe not then all the members of the blessed be unto thee everlastinge torments O N thou most wicked & obstinate spirit except thou come & fullfill my will & commaundements then like as this M doth consume in this noysome stincke, soe by the vertue power & streinthe & force of this holy name of God + Tetragramaton + I condemne thee into the moste terrible paines & punishments for ever, this graunte O L. J. C. which in the unitie of the Trinitie lyveth & raigneth with God the father for ever & ever amen.

Georgius

Quicunque voluerit scire plenariam veritatem de aliquo furto veli de aliquo suspecto, eligat primum virginem et legittimum et faciat circulum de zona sua in aliquo loco seecreto ad [sun] bene clarum et faciat primum sedere intus, postea rade eius ungulam pollicis dextre manus deinde unge subtiliter cum oleo olivarum hec verba dicendo.

O sancte Georgi mile Christi Coniuro te per dominum nostrum Iesum Christum per sanctissimam virginitatem gloriosissime virginis Marie Matris eius et per virginitatem lactis quod ipse succit ab uberibus Matris sue, et per virginitatem gloriosissi matrium (?) virginum, Innocentium martirum et per totum posse quod deus habent in terra et aqua & in aere in igne et in celo et in sede sua, et per sanctissima resurrectionem, suam quod vos in ungula pollicis dextre manus istius pueri in tua cathedra sedens hilaris apereas ostendens tales res,[266] <res> [177] Hominem vel Mulierem furtum sive aliqui de aliud ita puer isse possit cognoscere sine aliquo nocumento vel Impedimento per donum quod dedit nobis

Et si non aparet prima vice lege 2a et 3a et sine dubio si puer bonus est aperebit, si non aliter est elegendus, et cum Aperuerit beatus Georgius dicas puer quod petat ab allo quod obducat ei illam personam furtum vel aliud ut posset eum nocere sine aliquo deffectu et ipse hec tibi dicet. 1000 es

265 In right marg: 226. In centre of figure: “Circulus Baron”; outer circle: “+ Jhs + Messias + Emanuell + Sother + Eloy + Agla + Ihs + Nazarenus + Rex + Iudeorum”.

266 At bottom is another “res”, seemingly indicating the first word of the following page?

expertum.

Figura speculi

[figure, circle][267]

Quicunque hec nomina super se portaverit non poterit ad aliquid abesse nec ab aliquo detineri .2. sunt ica nomina altissima .2. alma, Aloy, En plausmum Samuel, El + G + L + A + .

[178]

Romulon[268]

[figure, portrait of spirit Romulon]

Mundi Inchoatur experimentum nobilissimum quo spiritum habeas Romulon vocitatum qui quidem thesauri furti, seu omnium operum verissime, sertificans, iste Romulon est spiritus Infernalis sub potestate omnium demonorum parvorum atque magnorum et vult esse paratum ad circulum satsfacere voluntates quicquid querentium per potestatem tres coniurationis.

In principio habeas dues sotios tecum in circulo et teneat unus quisque eorum crucem factum de palma que benedicetur in die ramis palmarum et flexis genibus Magister et sociis eius, hos psalmos miserere mei deus etc. et Quicunque vult etc. cum magna devotione in quatuor partes Circuli, deinde dicat Magister ista oratione cum bona devotione [figure: gemini (?) symbol and florish]

Coniuro vos omnes demones magnos atque parvos, per omnias [*omnes] potentias domini nostri Iesu Christi ut vos faciatis illum spiritum Romulon festinare in pulcherima pulcra forma qua potestis et ipsum mittere nobis ut Narrat nobis veritatem de hac re N quam querimus per eius qui venturus est Iudicare vivos et mortuos et seculum per ignem AmenConiuro vos omnes demones maiores atque minores per deum vivum, per deum verum per deum sanctum.

Coniuro vos per totum corpus domino nostri Iesu Christi et per omnia verba dei.

Coniuro vos per omnia opera dei. Coniuro vos per omnia mirabillia dei.

Coniuro vos per omnia nomina dei effabilia et Ineffabilia et per illa verba que non licet hominum loqui, et per omnia gaudia beate Marie virginis. Iterum Coniuro vos per quinque vulnera domini nostri Iesu Christi sanctam Trinitatem, per omnes virtutes et potestates quas deus dedit hominibus, herbis, verbis, et lapiddibus; Iterum Coniuro vos demones per ista sacratissima nomina dei + Sabaoth + On + Arphentex + Panton + Craton + Deminon + Eristimon + Gero + et per summum nomen dei + Tetragramaton + et per nomen + Athanatos + et per illum nomen excellentissimum dei + A + g + l + a + et per illum qui dixit fiant omnia et facta sunt omnia Iterum Coniuro per omnia predicta verba dei, ut faciatis illum spiritum Romulon militem festinare et nobis sine mora et narrare nobis veritatem cum viva voce quod possumus audire intelligere et audire sine aliqua falcitate et nocumento alicuius creature totius mundi et sine tempestate, tonitruo fulmine, pluvia, et vento, nive et grandine, et ab omnibus tempestatibus et respondere nobis Iam ad presens, per eum qui venturus est Iudicare vivos et mortuos e[t] seculum per ignem.

Coniuro vos ad huc per virginitatem atque virtutem beate maria virgines, et per virginitatem atque virtutem beate Iuliane virginis, beate katherine virginis, et per virginitatem atque virtutem beate Margarete virginis, per virginitatem atque virtutem beate Agathiae virginis, per virginitatem beate Cicilie, virginis. Iterum Coniuro vos per virginitatem atque virtutem beate Eliene virginis, et

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[267] The figure includes symbols, plus the words: “Iesum fili Virginis / Rex celeste Agminus / Matris tue precibus.”

[268] In right margin: 84.

per virginitatem atque virtutem omnium virginum et per virginitatem atque virtutem beate Iohannis Baptiste, et per virginitatem atque virtutem Sancti Iohannis Evangeliste. Coniuro per virginitatem atque virtutem domini nostri Iesu Christi, et per omnes Martires et confessores dei, et per omnia verba et nomina dei, ut faciatis illum spiritum Romulon hu[c] venire ad visum nostrum in forma [179] et specie pulcherime hominis et dicere nobis omnem veritatem sine aliqua falcitate et nocumento alicuius creature tocius mundi, et sine aliqua tempestate, per eum qui venturus est Iudicare vivos et mortuos et seculum per ignem. Amen.

Tunc humiliter rogat magister dicens

Deus qui misisti Sanctum Tuum Spiritum super Apostolos tuos, mitte spiritum sanctum tuum super nos famulos, et super istum circulum ut illuminet et clarificet intellectum nostrum, ut in spiritum veritatis videre possumus et audire creaturas tuas ut nobis revelent omnem veritatem de rebus quas quesit nri sumus [*quesiti sumus] qui vivis et regnas deus per omnia secula seculorum Amen.

Tunc dicat magister.

O spiritus miles Romulon, Coniuro te per fidem quam debes demone privato, Coniuro te spiritus romulon per purificationem dei. Coniuro te romulon per purificationem beate Marie virginis. Coniuro te romulon per Immundiciam Infernalem, Coniuro te romulon per idem maledictionem qua deus maledixit Caine, ut vos paratis illum venire huc festinanter, narare nobis veritatem Iuxta huc circulum. Coniuro te romulon et vos demones per spoliatorem Inferni Iesum Christum, et per prophetiam Sancti Iohannis Baptiste, per tabulas Moysy, per virtutem Sancte Michalis qui vos de celo expulcit et gloriosum Cyprianum Martirem qui vos suo nuto [*nutu] sub in~ ugauit [*subiugavit?], et per Salomon[em etiam] p[ruden]tissimum qui vos suis fecit obedire mandatis, et per tremendum diem Iudicii, per vulnus lateris Iesu Christi, et per vulnera manum et pedum eius, per Anunciationem et praedicationem, per mortem et sepulturam, per resurrectiionem et ascentionem, e[t] Spiritus Sancti missionem, per ipsum et eius patrem, et omnes sanctos ac gloriosus Apostolos et omnes virtutem celorum, et per 7em dolores beate Marie virginis matris Christi, per suo filio, et quique eis gaulia [*gaudia], et per assumptionem et coronationem eiusdem gloriose virginis et instantissime vos etiam Coniuro te romulon[269] per illud excellens nomen dei Ineffabile et infinite virtutis et tremendum + Tetragrammaton + quod in Anulo meo sculptum est, ut quid in isto septro Imperiali sculptum est, quatenus virtute omnium predictorum et specialiter istius venerandi nominis ad me celeriter accedas, et absque tonitruo, corustantibus ve[l] horibilibus tonitruis, et sine horribili strepitu mihi apperere non tardabis et meo semper Imperio veniens cum obediens quatenus in te agnoscatur quante magnifficentie est nomen suum quod a quibuslibet adoretur tam celice terrenis et infernalibus, et per virtutem patris omnipotentis sui que benedicti filii ac paracliti qui vinus [*unus] deus et Trinus vivat et regnat in secula seculorum Amen.

Coniuro te romulon et vos demones, per Angelos et Archangelos, Tronos et dominationes, per principatus et potestates, per virtutem celorum et omnia mirabilia Iesu Christi, et per eiectionem demonum de hominibus, et per flagellacionem eius, et per illum Sanctissimum cruorem defluentem a latere pedibus et manibus in [*et] omnibus eius corporis, partibus, et per omnia terrabilia in celo et in terra, et per Angelos bonos vestros dominos + Analazabin + paripabazin + Collatizantin vell, collizantu et ad huc coniuro et adiuro te romulon et requiro te in virtute crucifixi qui maior est omnium, et per eius nomen + Tetragrammaton + quod est nomen honorabile et terribile ac etia[m] amabile, cuntis Christianis, et terribile demonibus, quatenus sine omni mora et dilacione mihi visibiliter apareas absque simulacionem et fraude et versucia qualicumque et mihi ad Interrogata

[269] In marg: 86.

fideliter respondeas, et meo Iussui omnium obedias, per virtutem domini nostri Iesu Christi qui vivit et regnat deus in secula seculorum Amen.

& if he come not within 3 howers then cursse him.

The bond of obedience.[270]

Coniuro te spiritus et adiuro, per illud Infinitum verbum que cuncta creata sunt, cum dixit deus fiat et factum est. Requiro et adiuro te romulon Ibidem extra circulum vissibiliter appariens [*apparens] per bonitatem dei quam hominem ad Imaginem suam plasmavit et te per Iustitiam qua primos parentes nostros dampnavit, et per miserecordiam qua redemit, per virginitatem et humilitatem Marie virginis sacratissime matris domini <I> nostri Iesu Christi, et per potestatem qua Infernum confregit et socios tuos spoliavit et cruciavit, ut mihi de quesitis a te per me fideliter dicas responsum ut numquam in eisdem fallaciam facias, Coniuro te romulon sapientissime spiritus per obedientiam quam superioribus tuis ad[h]ibere debes, et per hoc sacratissimum nomen dei + Tetragramaton + quod in Summitate Sceptri huius et in Annulo meo cerius [*cernitis] veraciter obedientiam mihi virtute huius sacratissimi nominis in quantum permisses es c[e]leriter facias, et si tu non possis Immediate incedens per aspersionem sanguinis Iesu Christi, aliam vel alios celeriter adducas qui potestatem habet et scientiam, mihi fideliter respondere de singulis rebus quas volueris et sine quacunque fraude simulacione et fallatia ad meum desiderium veraciter adimplere ipso prestante cuius vera et sapientia [180] Salomon peritissimus te sibi obediencialiter subiugavit, et hac auctoritate Imperet qui sine fine vivit et regnat deus in secula seculorum Amen.

Nowe whene he is come, & standith still, constraine him by this coniuratione followinge.

Coniuro te spiritus per obedientiam quam virtute huius benedicti nominis + Tetragrammaton + deo et mihi facias, et per ineffabilem eisdem nominis potenciam, et per Michalem Archangelum qui demones subieccerat Infernales in Infernum, et per Annunciacionem beate Mariae virginis Matris domini [nostri][271] Iesu Christi, et per eius Nativitatem, passionem et mortem, et Resurrectionem, et per Ascentionem, et per indefinentem fluxum lacrimas [*lacrimarum] beatissime Marie virginis, et (?) [in] sui filii passione et morte, [et per obumbracionem solis in sua morte, et per scissuram veli templi in eius morte] et per omnia que unquam fuerunt Scta [*facta] in celo, et in terra, vell Inferno, ut mihi Iam de omnibusque Interrogavero, et sine fraude sine terrore et mendacio qualicunque mihi fideliter respondeas ut certus de Inquisicionibus effectus ipso summo deo patri filio et spiritu sancto deo et vivo et vero gratias referam ^te^ <per obumbracionem solis in sua morte, et per scissuri templi in eius morte,> cui laudes refferam et graciarum acciones prestante in circumscriptibili Trinitate qui unus est et erit in eternum Amen.

Hic saquitur Licentiam.[272]

Coniuro te romulon benigne spiritus per illud Indicibille templum et Salomonis preparavit summo deo et per omnia elementa, et per illud nomen excellentissimum et sculptum in summitat septri meo viz nomen + Tetragrammaton + quatenus quod nunc recedas pacifice requi esse, sine ? corusca pluvio et ventus, et quibuscunque tempestate, et alios cum te Invocavero vel sotios tuos citius quo poteris ad me sine mora veniatis nec turbare me valeatis nec laboretis ad perturbandum

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270 In marg: 87.

271 The MS has a space, presumably for “nostri” in black ink.

272 In marg: 88.

me nec socios meos per virginitatem domini nostri Iesu Christi filii dei vivi viventis in secula seculorum Amen.

Iterum Coniuro te romulon spiritum per omnia tremendum et horribilem in terra et in Inferno, et per tremendum diem Iudicii. Coniuro te romulon, coercio exoro et mando per sanguinis domini nostri Iesu Christi, et per virtutem omnium predictorum in isto Libro scriptos et consecratos, ut expectes donec licencia fueris a me et quando recedebis [*recederis] recede in pace et quiete ad loca tua dibita summo Iudice sine corusca pluvio et tempestate et sine nocumento corporis mei et anime mee et socios meorum hic aliter existe, et sine Nocumento cuiuscunque creature dei cuiuscunque generis sine spe extiterit et terrore, et ad huc coniuro te romulon mando et ligo te per virginitatem omnium nominum predictorum quod in isto libro scriptum et consecratum est, ut no venias ad me temptare, nocere me in diebus neque noctibus nec socios meos amodo, nequ alios socios tuorum vell spiritus pro te, et ad huc coniuro, exoro, premando, et ligo te per omnium nominum predictorum et per nominatum, et in isto libro scriptum et consecratum et spes [*specialiter][273] istius nominis venerandi + Tetraagramaton +, et cum vocavero te statim Citisse festinatissime et celeriter mihi apereas in quo loco ego te Invocavero vell assignavero in pulchra forma humana, et sic expectabis in illo loco donec licencia fueris a me, et hoc facies absque plu[vi]o et tempestate terrore, et si invenio te vell socios tuos rebelles vell contra coniurationem et voluntatem meam, condemno te et socios tuos in Inferni et maledico te per vivi et veri vel omnia miraculorum Christi Iesu, et tunc omnes sentencias et male et quod in isto Libro scripti sunt descendat super te et socios tuos, et nichill hoc feceris.

Coniuro te ut nulla requiem habeas vel habere poteris a modo et usque in eternum, sed multipliciter pene tue Innumerabiliter graviores quam prius sicut stelle celi, et sic expectabis donec licentia fueris a me et sub coniurationem istius et omnium istorum prenominatorum vade in pace et pax domini nostri Iesu Christi sit inter me et te, et inter socios meos et socios tuos, et si tu desideras vell socii tui desiderat aliquem sp[irit]um per vobis habere thesaurum, maledictionem et omnes sentencie prenominate descendat super te et super socii tui Amen Amen. Amen. \\\\\\

Romulon his cir[c]le is the booke which came out of Darbesheire fol. 55.[274]

[figure, serpent (in pencil)]

[181]

Mosacus

[figure, portrait of spirit Mosacus]

first make a circle upon the grounde with a palme hallowed upone palme sondaye, sayenge *in nomine patris et filii et spiritus sancti* Amen. then strawe the ashes of palme soe hallowed aboute the circle sayenge ut supra[.] Then make a + one thy foreheade with ashes sayenge In nomine patris et filii, et spiritus sancti etc.

Then put thy right foote into the circle sayenge in nomine patris etc. & there stand still sayenge.

Benedicat me imperialis maiestas, protegat me divinitas, custodiat me sempiterna deitas, foveat me gloriosa unitas, defendat me Immensa Trinitas, dirigat me inestimabilis [*ineffabilis] bonitas, regat me potentia patris, vivi[fi]cet me sapientia filii, Illuminet me virtus spiritus sancti, [salvet me +] A et ω deus et homo sit mihi famulo tuo N vocatio ista saluus et protectio in eternum + Iesus transiens per medium illorum, Ibat in pace Amen.[275]

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273 Compare parallel passages, e.g. p. 104.

274 This is in brown ink.

275 Compare pp. 99, 101.

This done thou arte safe & neadest to feare nothinge for there maye noe spirite come within that circle, but I warne thee come not out of thy circle untill thou have avoided [the] spirit for if thou doe, he will sley thee without the greate mercye of God defend thee, therfore I commaunde thee in the name of God to keepe thee within thy circle till thou have made an end.

Make thy Circle 7 foote from the middest

to the bryme, & stand in the middest therof Thy selffe, & that with steadfaste faythe, Note thou arte at libertye to stande or sitt, thene make a syrcle 2 foote broade & 7 foote frome the other circle & write the spirrits name therin & bidd hime appeare in likenes of a child of 3 yeares of adge with a Red heade, & he will heave from the grounde about a shaftmeate, but looke not to moche on him for it is not holesome, & if thou wilt thou mayest have 2 fellowes with thee. & thene thoue mayest call anie spirit thoue wilt for what facultie thou wilt, & write in newe vellem thy entente, & caste it out of thy circle unto him, & bidd him to fulfill thy will, & doubtles it shalbe done shortely, & he will tell thee howe you maye have your purpose, & by this Invocation you maye call anye spirrit that youe will for this invocation this spirit maye not withstande, for it was the seecrets of Salomon.

In Nomine patris pa[ra]cliti et filii et spiritus sancti Amen. Mosacus spiritus veni festinate.

Coniuro te spiritum no[m]ine Mosacum per deum patrem omnipotentam, per deum vivum, per deum verum per deum sanctum, qui te de paradiso eiecit, et per hec sacra sancta nomina + Messias + Sother + <Sother +>[276] Emanuell + Sabaothe + Adonay + Otheos + Athanatos + hely + panton + Craton + Ysus + Eleyson + Alpha + et ω+ Iesus + Christus + Nazarenus + Rex Iudeorum + On + El +. Per hec sacra sancta nomina coniuro te Mosacus per nomen dei principalis + Tetragrammaton + homousion + Amorison +, et per hec nomina + Onas + oo + Man + Delabogramaton+ Sanctum + Altonat + Spirion + regon + On + Ongon + Agla + hely + heloy + lamazabatany + et per sanctam Mariam Matrem domini nostri Iesu Christi, et per omnes sanctos et sanctas dei, et eorum virtutes, et merita preciosa, [182] Et per quinque vulnera Iesu Christi, et per omnes Sanctos et Sanctas dei et eorum virtutes, et per merita preciosa, et per virginitatem beate Maria virginis ac Sancti Iohannis Baptiste et Evangeliste, et per hoc nomen + Maoth + et Mohosthe + Naoth + et Nohesthe + per quem Salomon te constringebat, ut ubicunque fueris statim et sine mora te in pu[l]chra forma pueri 7em Annorum mihi monstres habens colorem album et rubicum capitem [*capillum[277]]. O Mosacus spiritus te Invoco per fidem quam debes demoni tuo privato, et per virtutem dei viui veri piissimi et potentissimi, et per omnes Angelos Archangelos, Tronos, et dominationes, virtutes, principatos, et potestates, cherubine et seraphine, et per omnes reli<n>quas sanctorum et sanctarum, que in universo mundo continentur neque in celo, et si hoc sit verum quod Maria fuit virgo ante partum in partu et post partum, et si hoc sit verum quod hostia Christi que de pane fit vertitur in corpus domini nostri Iesu Christi, sic fit verum ut visibiliter in circulo hic tibi assignato appereas, et per ista nomina que sunt maxime in Nicromancie Artis sillicet + Balsac + super Balsac, + Sarie + Sarapye [*Sararye?] + pomulion [*romulion?] + de sed sarporis in potestate + Aye + per quem aque restuunt et elementa concuciuntur vel gremitentur, et per ista nomina Iu-beo te per charitatem dei et occulos eius, et per omnia membra eius, et per divinitatem, Maiestatem, et dietatem eius per potestatem et humilitatem eius, et per omnem bonum et malum que quatuor elementa sustinentur, ut ubicunque fueris statim in ictu occuli appereas et monstres mihi in forma pueri 7em Annorum et Imples omnem desiderium meum in vero et debito modo secundum velle meum, et nullo modo Anime mee seu corpori meo vell Aliquibus membris meis offerre Aggravare seu nocere poteris, ne quicunque spiritus sub dei potestate poterit nec alicui Animali creature nec domi[278] nec Campanile

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[276] This seems to have been repeated in error, and does not appear in Sl. 3849 or other parallels.

[277] Or perhaps “caput” (head).

[278] So Sl. 3849 and from the context, but Ms has “doñi” in red, another example of the scribes poor grasp of the Latin he is copying.

quibuscunque factis a deo vel ordinatis quovismodo nocere aggravare seu offendere poteris nec quicunque spiritus malignus sub dei potestate poterit, sed tu vell illi michi demonstres seu demonstrent et veraciter mihi respondeas aut unus vestrum mihi veraciter respondeat non sofisticaliter nec figmentaliter, sed sicut fuit, est, et erit, in facto de presentibus preteritis et futuris ad omnia que exte Interrogabiuntur vell ex illis et sic fiat per ipsum deum cui est honor et gloria, virtus, Imperium, Iubilatio deitas humanitas, ac eterna potestas per infinita seculorum secula Amen.

Then saye this psalme *quicunque vult*, & before thou have done, he wilbe before thee in his circle, & will axe thee what thou wilt, & see thou be readye to speake to him, & dread nothinge, sayenge.[279]

Coniuro te Mosacum spiritum in nomine patris peracliti et filii et spiritus sancti Amen. I chardge thee in the name of God, & by all the words that hath bene Rehersed to thee constrainte, to abide still vissibllie in fayre forme, without anie hurt doeinge or noyenge to me or my fellowes, or anie other thinge, till I geve thee leave to departe & goe, & that thou fullfill truly myne entente that I shall desire of thee

This done caste thy peticion to him & he Annone will doe it, & give thee a ready aunswere, & when thou wilt avoyed him saye this.

Mosacus spiritus cum te iterum Invocavero esto mihi paratus et sis mihi benevolens ad omnia que tibi precipiam in his que pertinent ad officcium tuum, vade ad locum tuum predestinatum ubi deus te ordinavit quousque te alias invocavero, et tunc mihi presto sis et pronus in omnibus desideriis meis, pax sit inter me et te, et inter nos et vos. In nomine patris et filii et spiritus sancti Amen.

In nomine + Iesu + hoc signum T tau facio. & then saye this psalme *quicunque vult*, & as he came he will goe againe, but if he rebell say this.

O tu maligne spiritus princeps totius nequitie, recede + Effnnelion (?) + cum omni tuo excercitu in ictu occuli quia tibi pariunt demones. & strayght waye he wilbe out of sight & maye noe longer abide, then goe whither thou wilt & breake up thy circle sayenge.

Gratia dei sit semper nobiscum et conservet nos nunc et Imper[at] per et[er]num (?) Amen qui est unus omnipotens cui est laus honor et gloria per Infinita secula seculorum Amen. \\\\

[183]

Mosacus circle

[figure of circle][280]

[figure, 2 circles][281]

[184]

[figure][282]

[279] In left marg: wg (?)

[280] In right marg: 125. Outer circle reads: "+ A + Raphaell + D + Tobiell + A + Gabriell + + Michaell". Second circle: "[hexagram] Sother [hexagram] Sabaoth [hexagram] Emanuell [hexagram] Iesus + [hexagram] Adonay [hexagram] Tetragramaton [hexagram] Athanatos [hexagram] Messias". Third circle reads: "+ Austili + Deus est + Sicadentall + Spiritus Sanctus + Aquilona + Spiritus remedium + Orientall + pater et filius +". In bottom left margin: "wg" (?).

[281] Around circle reads: "+ *Sanctus Iohannes* + *Sanctus Matheus* + *Sanctus Marcus* + *Sanctus Lucas*". Second circle has "Mosacus" inside.

[282] In right marg: 89. Further down in left margin is "wg" and in right margin: "198".

Orobas is a greate prince, he commeth forth like a horsse, but when he putteth one him a mans shape, he talketh of devine vertue, he giveth true Aunsweres of thinges present, past, & to come, & of the devinitie, & of the creation, he deceiveth none nor suffereth none to be tempted, he giveth dignities & prelacies, & the favoure of freends & foes, & hath rule over 12 legions.

[185]

Oberyon

[figures][283]

[186]

[figures][284]

[187][285]

Storax[figure]

Oberyon[figure]

Carmelyon[figure]

Severion[286]

Caberyon[figure]

Caberyon[figure]

Caberyon[figure]

Severyon[figure]

Severyon[figure]

Oberion[figure]

Carmelyon[figure]

Storax[figure]

Carmelyon[figure]

Storax[figure]

Oberyon[figure]

Carmelyon[figure]

Carmelyon[figure]

Caberyon[figure]

Caberyon[figure]

283 Figure includes the words: Storax is consultor / Carmelyon 3us consultor / Caberyon / Oberyon / Saturnus / Jupiter / Severion 4us consulto[r]. T oberion / Betranas / Bethaca / Benedill / Pantangor / petangor / Damadas / Penedill / Poentagoras / Ama das / Oberyon / rex Lewsydission / qui sedes in tewe / regaly soli respise / eius super.” In right margin is “205” and further down “69”.

284 Figures include the words “Storax Angelus solis / zathio (?) / Carmelyon vel gaberyon / Oberion / Severyon.” In left margin is “wg”.

285 In left marg: wg; in right marg: 68.

286 No figure.

Oberyon[figure]
Storax[figure]
Carmelyon[figure]
[188]

Characteres Aozol Regis

[figure]

Characteres Restun Regis[287]

[figure]

Characteres Ramalth duas

[figure]

Characteres Ramalath duas

[figure]

[189]

Characteres zaseres Regis.

[figure]

Characteres Castriel Regis[288]

[figure]

Characteres Saziel regis.[289]

[figure]

Characteres Ydial Regis

[figure]

[190]

287 In left marg: "[..]?? teri uner (?)/ [...]embrsone". Further down: "wg". In right margin: 206.

288 In right marg: 207.

289 In left marg: wg.

Invoca Oberion

In nomine patris et filii et spiritus sancti Amen. Exaudi nos quesumus domine clamantes ad te et te deprecantes sicut dignatus es (?) exaudire Ionam in ventre ceti, Moysen in monte Synay, danielem in lacu leonem Tres pueros in camino ignis, ut voluntatem et desiderium meum perficere digneris per dominum nostrum Iesum Christum etc.

O N thou noble excellent & spirrit of greate power I bidd & request thee, yea & in the name of the father etc. I charge & commaunde thee to sturree (?) & remowe out of the place unto thee appointed wherin thou nowe arte, & hearinge me to Invocate upon Gods holy & most reverent names, & knowinge that I will nott cease nor leave of those my clamoures & cryes untill the most highe God heare me, graunt my request, & ther by give me Instand good cause to lawde & glorifye his sayed moste holy names, I admonishe thee o most Noble spirrit N to prepare thy selffe in a readines, & seeke the waies & meanes possible, & that in the uttermoste of thy power lyeth to take unto thee, viz. a fayre body a comely body & a humane body even a bodye like to a childe of the age of 3 yeres old, & in the same body o N thou spirrit of greate power I praye thee, as there maye be frindshipp betwixt thee & me, come speedely unto me, & appeare here before me without anie longe tarryenge or delaye, & that to the sight of me & my fellowes nowe in this holy & consecrate circle at this instant present lookinge & aspectinge the same thy comminge & appearaunce, wherfore O N worthy spirrit be willinge as nowe to be made obedient to me & my fellowes & that to our proper sight & soe that thou O N neither hurte me nor feare me, nor trouble me neither in my lymmes body soule ne members, neither in sight, hearinge, nor speakinge, nor any other creature of Gods holy creation havinge in it the breath of lieffe, but in the lovingst shape that may[290] appeare nowe to appeare before me, & us & that with speed, soe that I maye be well contented ther with & not feared, nor have anie farther cause to pronounce anie farther coniuration or threats of Gods wrathfull Indignation againste thee O N noble & lovinge spirrite as thou arte a kinge & hast under thee ministers & subiects which doe obeye thee, I beinge the Image of God[291] & servant of the same true & everlyvinge God by the aucthoritie of my function callinge which thou knowest is honorable O N togeather with my humanitye & baptime, doe exorcise & charge thee make hast come & appeare unto me, & enter into the circle & bound which I have provided for thee in this place & distant from this holy circle wherin I nowe stand & that thou have noe power to hurte me nor my fellowes nor anie lyvinge creature Inhabitinge under the [moon] globe & upon the face of the earth, with fier, lyghtninge, Thunder, nor water, nor by anie other meane, hereto I chardge thee by vertue of the blessinge wherin my baptissme at the font I was blessed in the name of the father & of the sonne etc. Amen O N by vertue of all giftes given to me by God from above & by the omnipotente power of the holy Trinitie I charge thee, that thou tarry not in thy place wheresoever it is in earth in the ayere, in fier, in water, in stocke, in stone, in frith in fenne nor in none other appointed place that ever God made or created, but that thou doe straight waye buske & prepare thy selffe to come & appeare quickly in all hast & with all speede unto mee & vz & before me & vz, & that perfettly to our sight soe that we maie perfectly see thee, & make me a true aunswere of all such thinges as I or my fellowes shall aske or demaund of thee, & to doe the uttermost of thy office to fullfill my request & desiere in all thinges that I shall bidd & commaunde thee. O N most gentell & worthy spirritt which waste sometyme an Aungell of light, I charge thee, for the love of thy God & by my aucthorit[y] & power, to performe this quicklye in all hast wheresoever thou be, in ayer, in fier, in water, in earth, in stocke, in stone, in frithe in fenne, in wood, in tree, in mountaine, in hill, in plaine, in vally, in Easte, in West, in North, in Southe, or in anie kinde of appointed place that ever God made or created, & I charge thee O N thou kingly spirrit, by this holy name of God + Tetragrammaton + I binde thee O N to obedience in the name of the father etc Amen Amen.

290 This word added later in brown ink.

291 In marg: 71.

nowe saye this .3.

then saye devoutly sittinge on thy knees turninge in to the easte

I Coniure thee o thou unbeleavinge spirit N. I coniure thee by all the howers of the daye, & night, that every plannet doth raigne in, that thou spirit never have noe rest night nor daye tied ne tyme, howres nor minnutts, untill thou come in all haste fulfillinge my commaundements & requests in all pointes, unto the end as I shall commaunde the upon the paine of all other coniurationes that shalbe layed upon thee by me or anie of my fellowes. saye this alsoe 3 tymes & if he come not, saye ut sequitur.

[191]

if he come not prge (?)

In nomine patris filii et spiritus sancti etc. O N thou unbeleavinge spirit I charge thee quickly to come, & appeare before me, perfectly to my sight in the humblest estate of thy power or els as hertofore I have assigned unto thee soe that I maye be well contented therwith & not feared, soe that thou neither hurte me, feare me nor trouble me, neither in soule nor bodye, mind member nor sence, neither anie other Christian or lyvinge creature of Gods creation others then I shall assigne unto thee, but in the lovingest shape & forme aforesayed thou come & appeare before me & vz & that in all haste, soe that I maye be well contented therwith, & noe thinge disturbed but without all feare make me a true aunswere of all such things as I shall demaund of thee. I charge thee in the name of the father etc that thou O N come & goe into the bounde & circle, provided for thee, & that thou rest not in the East, West, North, nor in South, in fier water ayere nor in earth not in noe other appointed place whatever it be that God ever created or made: but that thou come, & quietly appeare before me, & my fellowes & perfectly[292] to our sight O N here in usse haste & make here in noe delayes. O thou unbeeleavinge spirrit N I Coniure thee by the high & reverent name of God + Tetragrammaton + & by all the greate names of God knowen & unknowen both effable and Ineffable I coniure thee O unbeleevinge spirrit N I charge thee by all the plannets that ruleth daye & night, be officers against thee the [sun] [moon] [star] [star], & all other thinges of Gods holy creation, be wittnes against thee, till thou doe appeare to us, soe that wee maye perfectly see thee. O N I charge thee that thou come & presently in proper forme as before is sayed appeare & shew thy selffe to me etc even, as thou entendest & beleevest to be saved at the latter daye of Iudgment, even soe I yet charge O N that thou come & appeare before me etc in forme, shape & order as I before have sayed & as in the citacion was pronounced wheroff thou arte not Ignorante, O N if thou wilt not appeare no yet if thou be soe thoue canst not come, & will not send one of thy ministers that shall shew me the cause why thou canst not come, then I shall shortly take from thee thy power deprive thee of thy office, take thee from thy dignitie, & by the power & vertue of our L. J. C. the all onelie saviour of mankinde, which is the everlastinge & everlyvinge God, throwe & caste thee into the fier & pitt of hell, where is weepinge waylinge & gnashinge of teeth, wooe unspeakable, darcknes palpable, fier unquenchable, & wormes whose gnawinge is perdurable, & beinge there thou shalt be never out of the eternall & intollerable paines thereof, nor never see the light, never possesse thy former place, never enjoye the fruits of thy faith, nor never be partaker of Christs death & passion, but the sayed death & blood of our L. J. C. which in the same was sheed shalbe unto thee for thy contumacie & dissobedience everlastinge condemnation O N all those thinges that I have nowe rehearsed be a witnes against thee for thy contempt nowe & at the laste daye if thou doe not come & appeare with all speed & that perfectly to my sight without hurtinge or harminge of me or my fellowes or anie other lyvinge creature, of Gods creation in forme aforesayed O N come come In the name of the

[292] In marg: 72.

father etc.

If he appeare & will not goe into his circle thou must have a hassell wand of one yeares groweth which is a defensative, wherupon must be written these names, & therwith he most by the maister be enforced to goe into his circle.

+ Tetragrammaton + Adonay + sacaman + Sadalay + Secamose + Sepitate + Ebreell + Ioell +

An Invocation[293]

O glorious God thou that sittest upon Cherubine and Seraphine in lighte of lightes, to the which the frailtie & inbesillitie of humane nature maye not attaine, O worthy God to whome be praise for ever, I moste humblly praye & beeseeche thie everlastinge & devine Maiesty, to give & graunte me of thy grace, that I maye urge & compell the spirrits [sic spirit] N that he maye fforthe with with all festinacion & speede possible come & appeare in fayre & humane forme etc, graunte this good Lorde throughe the power of thine unspeakable Name + Tetragramaton + and of thy Wonderfull & Mervalous Name + Ieses + Amen. Amen. fiat. fiat. \\\\

[192]

I coniure Invocate & call the N. by the father the sonne and the holy ghost, & by him which sayed & it was done, he commaunded & it stoode fast & it was created, and by his sonne J. C. in whose Name all heavenly, earthly, & hellishe creatures doe bend & obaye, & by this unspeakeable & greate name + Tetragrammaton + O N I chardge thee wheresoever thou bee that thou come & appeare unto me N. M & that without hurtinge of mee my fellowes, or any livinge creature of Gods creacion O N I adiure thee there unto by the heade of thy prince, & by the obedience thou owest unto hime come, come, come, for thou arte called by him that was, is, & is to come, whoe shall Judge the world both quicke & deade & that by fier, In the Name of the father & of the sonne & of the holy ghost. Amen. \\\\

Invocationem

I Coniure thee N by God the fathar omnipotent & by hime that is called the livinge God, the true God and the holy God, which is the mighty God which caste all wicked & disobedient spirrits out of paradise, & by these moste holy names of God + Messias + Sother + Emanuell + Sabaoth + Adonay Otheos + Athanatos, Eloy, Panton, Craton, Iesus, Alpha, et ω, Christus Nazarenus, On, El, & by all these holy names of God, An^o^dab [Anodab], Acon, Mandall, ao, grammaton, Atanall, & by the virgine Marye the Mother of our L. J. C. & by all the virgines, & by the 5 woundes of JC & by the vertue of S[ain]ct John the baptist & by the virginitye of Sainct John the Evangelist, & by these wordes Nyoth, Naoth, that Salomon bounde spirrits in vessells of glasse, O N. I charge thee that where soe ever thou be, thou doe appeare here before mee, in the circle prepared for thee, & that quickly upon paine of everlastinge fiere, fiat fiat fiat Amen.

I exorte thee spirrit N by God the father, Creator of heaven & earth, the sea, & all that therin is & by the 4 Ellements fiere, aier, earth & water, & by the powers of heaven, & by the vertue of stones moste precious as well in heaven as in earthe, by the vertue of the everlyvinge God the true God and the holy God, & by the obedience that thou owest unto hime I binde thee that thou appeare quickly as is before sayed throwghe J. C. our L[ord] who shall come to judgment at the last daye with Maiesti & greate glorye, Amen. Amen. \\\\\

293 In marg: 73.

Invocationem[294]

O omnipotent & everlastinge God which sittest most gloriously in thy seate of Maiesty & doest frome thy Throne behold & see all thinge[s] done upon the earth, I humblly beeseech thee of thy mersy & grace o heavenly father where as thou hast promised to heare the prayers of theme which aske in thy sones name, soe graunte that I thy humble & unworthie servant maye optaine soe moche of thine Inestimable giftes of grace & thy holy spirrit of thine Inestimable giftes of grace maye embolden & strengthen me that I maye cale the spirritt N that he maye be constrayned to come unto me, throughe the vertue of thy holy & thy mighty power, graunte this o most mercifull father for thy mercies sake, & for thie deare sonne J C sake my Lord & saviour Amen.

Hearken o thou spirritt N I Coniure thee with a<n> ^con^iuration of Ineffable glorye. I adiure thee with an adiuration of mighty honoure. I binde thee with a bonde most mervaylous. I call thee with a call of nobillitie. I constraine thee with a constrainte moste terrible. I compell thee with a compulsione most dreadfull. I commaunde thee with a commaundement of fame. I bidde thee with a biddinge that thou mayest not denie. I will thee with a will that thou canst not gainesaye. I wishe thee with a wishinge of most hie vertue. I charge thee with a charge of moste greate waighte & Importance, that N come & appeare quickly, & that thou doe faithfully Truly & to all Intents without fraude covine disceite or guile, surrender unto mee the healpe & succours that to thy office apertaineth as touchinge the atchievinge of my desire will & purpose even I N speake these wordes unto thee o thou spirrite N most wicked ungratious & rebellious, yea I N the servante of the everlastinge true & everlyvinge God to whome be all honoure & prayes nowe & forever commaunde thee spirritt N [193] That thou quickely remove out of thy place where thou nowe arte & come & appeare in manner & forme as is before sayed O N I charge Coniure bidd & commaund thee where soeever thou be in fier, ayere, earthe, or water, in East, West, North, & South, that thou tarry not in anie of these nor in the deapthes & bowells of the same, but that thou forthwith flie from fier to fier from ayer to ayer <to ayere>, from water to water, & from earth to earthe, from Est to West, from North to Sowth, & from all & all manner of depthes, heights leinthes & breadthes, & abiede not nor tarry within anie of them nor anie parte nor parsell of theme, but to come & appeare as before I have <before> sayed & commaunded you, & comminge nor goeinge that thou have noe power to hurte me nor none of my fellowes, nor none other lyvinge creature of Gods creation, ne to departe & goe from hence without speciall lisence of me your commaunder. Larcken o thou spirrit N I N the servante of the true & everlyvinge God doe Coniure, adiure, constraine, compell, charge and commaunde thee, that thou doe all & all manner of thinge that I before have spoken yea, I the unworthie servaunte of the everlastinge & moste glorious God, a wretched sinner, A feable & frayle personne, A miserable creature, A worme & noe man In the name of mine & thine God whoe for thy pride & disobedience cast thee downe from heaven, deprived thee of thy glorye, & hath appointed unto thee a place untill the last terrible glominge & moste fearefull daye of Judgemente, wherin he shall come with power & greate glorye, to Judge thee & mee & all mankinde from the 4 windes, as well the quicke as the deade, as those in grave lyenge, doe adiure, coniure, constraine, compell, charge, & commaunde thee, with an adiuration, coniuration, constreinte, compulsion c[h]arge & commaundement of honour worthines, fame & nobillitie, might glorye Ineffable from above that thou speedely departe from the place thou nowe arte in & come & appeare unto me & enter the circle appointed for thee, that is of thee o wicked dissobedient & contumate spirrite be done. I adiure thee N. by the man of manie yeares whose garments be as white as snowe, & the heayres of his heade like unto moste pwer wolle, whose seate is of flaminge fire, the wheeles of his chariot glisteringe beames of fieri brightnes, a fieri flood doth proceed even before hime, & 10 M tymes 10 M him doe searve. by these wordes & by these moste holy greate sacred & worthy names of God + Agla + Tetragrammaton + Anabona + Adonay + Eloy + Eloin + On + Messias + Sother + Emanuell + Sabaoth + Almazamen + El + by all these names & by all other names of the Ineffable & most

294 In marg: 74.

gratious L. G. of Israell which inhabiteth above all manner places locall, & in the Eii (?) heaven is his seate, & in the earthe is his foote stoolle, that thou o spirritte N. make noe more delayes nor tarry not but come nowe I chardge thee, & that speedely come I saye & doe that to thy office apertayneth that wee maye saffely & without hurte either of soule minde or bodye, have pocesse & enjoye that our will & entent is, graunte this o. l. g. with the Sonne & the holy spirit nowe at this present & ever world without end Amen.

O spirrit N I coniure[295] thee by all names mervalous, & I commaund thee by all power wonderfull, & I bidd thee by him that sayed & it was done, & by the mighty name + Agla + that Noe named & he was delivered from the deludge or universall flood wherin all flesh else was destroyed, & by the name + Tetragramaton + & in the name + Tetragramatonn + that Enocke and Elyas did name when they went out to fight with & against that leviathan, & they were brought to the land of permission, & by the name + Anabona + & in the wonderfull might of the greate name + Anabona + in the which God shall caste the whole vice of the earth upon the holy mountayne, & by the name + Adonay + & in the name + Adonay + which God shall speak in the middest of the night, & at the same voice the good & the evill shall arise out of their graves even in the twincklinge of an eye, & by the name + Eloy + & in the Name + Eloye + in the which God shall trouble the sease & floods & the fishes shalbe vexed & fight one against another & they shall dye in one daye together with the 3d parte of men dwellinge upon earth, & by & in the name + Eloyn + with which God shall drie the seas & make them fall downe into the deapthes, & by & in the name + On + by the which God shall restore againe the seas & floodes & all manner of waters, & by & in the name + Messias + by the which God shall make the beastes wield & tame to be furious & madde, & to fight one against another soe that all they shall dye in one daye & by & in the name + Arbitrell in which God shall destroye towers, howses & all manner of buildinges in one daye, & there shall not remaine one stone upon another that shall not be destroyed, & by & in the name + Sother + in which [194] God shall make the stones to fight one againste annother & then shall the Nations of the earth saye, you mountaines come fall upon us, & you little hills cover us, & by & in the name + Emanuell + in which God shall make all flyeng fowles & birds of the ayere to fight one against annother, & in one daye to consume & vanishe as thoughe they had never bene, & by & in the name + Almazamen~ + in which God shall caste downe all mountaines & fill up the vallies & then all the earth shalbe leavell & plaine, & by & in the name + Pentatormion + in which God shall make [sun] & [moon] & all [star] [star] of the firmament to fall & loose their Light & by & in the name + Sabaothe + in which God shall come with his orders of Angells with greate power & glorye to Judge quicke & deade you & me & all mankinde, and then shall the ungodly with you disobedient spirits be stricken with lightninges & fier of which is spoken, the fier shall goe even before him, & aboute hime shalbe a mighty stronge tempest, & by & in the name + Athanatos + in which God after he hath finished his dreadfull Judgemente shall caste the devill with all wicked spirits into a terrible prysonne even a castle Invincible of Lightninge & devouring fier which never shalbe quenched & whose worme shall never dye nor leave gnawinge, & then shall God with all his holy and electe people enter into Joyes of celestiall paradise with all triumphe & glorye & by & in the name + Alpha + et Omega + in which God once made the waters & fludds to ascend up above all mountaines, soe shall make fier to arise up above the earth by 15 cubits & then shall heaven be folded up as it were a booke, & it shalbe gathered to geather even like to a tabernacle, his present state shalbe Innovated which is spoken of *Mutabis ea et mutabuntur*, o thou spirrit N by all this greate & mightie names of God effable & ineffable to thee knowen & unknowen, I charge & commaunde, enforce & compell thee to appeare, & not ones to be soe hardye as to rest or staye there where thou nowe arte or in any place East, West, North, & South, in ayere fyer earth or water, In skyes or in hell, untill thou come & appeare & enter into the circle here appointed for thee made & preparede with thy name written therin, & comminge that thou be not lettinge or hinderinge unto us but that thou doe that in thee

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295 In marg: 76.

lyeth & that wee maye purchase obtayne possesse & enjoy the uttermost of our will & that to thy office apertayneth, in manner & forme as before is sayed that this be done N I coniure thee by the power & vertue of these greate & wonderfull names of God + Adonay + Sabaoth + Eloy + Saday + Tetragrammaton + & by the power & vertue of wise Salomon Cyprian and Roger Bacon whoe had power to commaunde, binde & enclosse you & all spiritts etc.

+ *Nota Bene*[296]

This rex or spirritt is betweene the [sun] & the earth. Nota in the first mondaye after the chaunge & in the hower of the [moon] [mars] [mercury] or [saturn] make thy tables & this Image or picture with the charrect[er]s as is before set forth sayenge over them

O vos Angeli solis et Lune coniuro vos et exorsizo vos per virtutem filii domini + On + et ω + et per hoc quod est mirabile, et per illum qui vos creavit, et per omnia signa dei et charecteres firmamenti continens, faciatis spiritu Oberion in obedire et aperere in hac Anula Camera, vell tabella stagnea [*stannea], in forma humana, et me sertificare [*certe facere] de omnibus rebus, sine dolo et fantasia vell fraude seu aliqua timore quicum[que respondens] ipsum Interrogavero,

o you Angells of the [sun] & of the [moon] I nowe coniure & praye you & exorcise you that by the vertue & power of the moste high God + Alpha et ω + & by the name that is mervalouse + El + & by him that made you & formed you, & by these signes <& by these signes> that be here so portred in these tables of woode or in this plate of brasse etc. & nowe in the might & vertue of your creator, & in the name of him the moste shyninge God & by the vertue of the holy ghost, that nowe or whensoever that I shall call on Oberyon[297] whose ymage is heere pictured made or fashioned, & his name that is heere written, & his signes here all drawen, graven written or made in this plate or tables etc, that nowe you Angells to make Oberyon or any other spirritte heare to obaye me, & heare to appeare to me, openly in a fayre forme or childs likenes or in the likenes of an Angell of God, & that without hurte or feare of my bodie or soule, or the body or soule of anie other Christian or lyvinge creature, & that you nowe without frawde, guile or delayes here & in this place present fulfill my request & desyre I beeseeche you, & that thou appeare uppon paine of everlastinge damnation, to lightten & happen upon thee [195] Oberion & to thine associates & thou Oberyon my desire fulfill as thou wilt have the rewarde of me for thee prepared which I will geve thee Oberyon & this finish the first dayes worcke.

The nexte daye wright or make the name of his first counsellour, Caberyon & that one the right side, with the signe & carrecks to it etc sayenge,

Exorsizo te spiritum caberion,[298] *per omnia celestia terrestria et Infernalia, et per Salomonem regem qui te ligavit, et per omnia elementa quibus totus mundus per conditum serpentum exaltatum in heremo, quatinus et deus concillium domino tuo, velle meum in omni posse et sense perficiat*. [Translation:]

And yet nowe I exorcise thee Caveryon & that by the power of God, & by the vertue of all heavenly thinges, earthly thinges & Infernall thinges, & by kinge Sallomon the which bounde thee & made thee subiect unto him, & by all his signes & sealles ringes & scepter, & by the [4][299] elements, by the which the world is sustayned & nowrished, & by the serpent, that was exalted in the wildernes, that thou Caberyon [sic] nowe to helpe to give true councell to thy Lorde Oberyon

296 This heading is in faded brown ink and in a different hand.

297 Corrected from Oberion.

298 In right marg: 91.

299 A space left in the manuscript, evidently to switch ink. Note: The red text seems to have been inserted after the black text, based on this and other omissions.

that he doe shewe heare himselffe, to me, to aunswere me & to fulfill my desire even to the uttermoste of his power, & that on the payen to thee & to you all, of endlees death & damnacion. Nota that this most be sayed 3 tymes a daye & 3 tymes a night over the plate.

And the 3 daye in the 3d hower write & make the 4th counseller Severyon with his signes & characters, above the name & doe it on the lefte syde & saye over it.

O tu Severyon coniuro[300] te per omnes spirittum ut sine mora, vell prebeas concillium domino tuo ut ipsum impleat socialem qui~ exibeat, per virtutem omnium nominum dei + Tetragramaton + Agla + Nalea + Emanuell + quatenus sine mora des concillium domino tuo Oberyonem ut ostenderet seipsum mihi, et respondeat ad omnia Interrogatio quod ego interrogabo de eum, et quod faciat sine fallacia, et sine timore, et meum voluntatem proficiat coniuro vos per deum vivum per deum verum per deum sanctum et per omnia nomina quibus nemo debet nominare nisi in omnibus negotiis + Usyen + Usyon + Panton + Craton + ut concilliares illum Oberyonem in obedire et aperere in pulcra forma humana, nulla creature nocendi nec terrendi, per eum qui vivit et regnat deus cum patrem et spiritus sanctus in secula seculorum Amen.

& thou Severion, I exorsize & commaunde thee, by this name Elyron + that none should name, but ^in^ perill of deathe, or in greate necessitie, & by all spirrits both highe & lowe, & that nowe without any tarryenge, & that thou Severyon nowe to give counsell to thy lord Oberyon that he to shewe him sealphe to me here & that without dread or feare, or anie disturbance to me or to anie of my fellowes, & that all you his 4 Aungells & greate counselloures, I coniure & adiure you o Storax, Carmelion, Caberyon, Severion, & nowe I call you all together & commaunde you to goe nowe & that without delaye to Oberyon whose speakinge with I desiere & that by the power of God & by the vertue of these names + Yraky + Collpus + & Trypus + & by the very quicke God the which formed all the world, & by all his Angells & Archangells, & by all the sainctes in heaven & erthe, that nowe you goe to & cause oberyon your Lord to appeare to me here & that with this some of golde, of good & perfitt gold to the valewe of one 100000 [pound] without frawde or guile.

This done suffumigate your plate with saffron aloes masticke olibanum & orpinent (?) Nota the fier to be of elder or thornes.

Nota that thou must make thy circle in a garden or seecret place <e> & as thou goest to it looke that the tables be open & that on thy breast & kneele downe & looke into the easte, but looke you have a + one thy forrhead & another one thy breste & 3 + + + one thy foote & soe goe to the place & worcke, & caste into thy circle a faggot of elder or thorne, & burne it there & hold the tables in that smoake & saye

Betranhas, bethala, Bendyll Benedyb, Pentagoras, Pentengor, Danadas, Amadas, Oberyon [tau] Oberyon rex lussydyssem, qui sedes in tuo regalye solio respice nos semper, per omnia in universis mundo I[n] nomine domini nostri Iesu Christi Nazareni, et per eius Nativitatem mortem resurrectionem assentionem spiritus sancti peracleti per Sanctam Trinitatem per virginitatem beatem Marie virginis, per gloriosum chorum Apostolorum et Martirum, per laudabilem mundum, per prophetarum et virginitatem, [196] et per 4or Rx firmamentum coniuro te Oberion sub pena ignis et sulphuris *ut ignas dessendas, ac infernas, morias*, et expecta vera omnia et singula precepta que tibi precipio, et ut apereas mihi in pulcra forma pueri tres annos nati nemini Ledentem ne ffrementem nec furience nec me in ullum perturbes, sed ad omnem questionem ut desiderium assignam obedias, et meam voluntatem perimpleas, per tante domini nostri Iesu Christi quem factus et benedictus regnance, per omnia seculam seculorum Amen.

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300 In right marg: 92.

Then saye into the easte.

Domine Iesu Christe[301] *cuius potentia omnia et singula mundo et in rebus fabrica apparient et obediunt, tu domine ad Iuvam in virtutem tue sa[n]ctem crucis*, & make a + & saye, *Quatenus rescipiam [*recipiam] fortunam et potestatem ligandi super spiritum Oberion* & not onlye power o Lorde I beseech thee give me through the vertu of thy name to call him, bu[t] (?) also commaunde him I callinge Immediatly to yeeld & obay & in no case to resiste but to come or send some one of his councelloures etc. *et meam voluntatem et desiderium per implere, In virtute tui nominis, et per eius qui venturus est Iudicare vivos et mortuos et seculum per ignem*, & saye over the tables lookinge into the easte when thou suffumigatest, O thou Oberyon the moste shyninge spirrite, whose name & ymadge is heere pictured, made & written, nowe o thou Oberyon turne thy shape & simillitude, that nowe here it maye be openly shewed, to my Image here present & to me & to my fellowes, & come thou Oberyon toward the east for I call thee, O Oberyon heere arte thou worthely called by thy proper name, wherfore come & make noe delayes, but comminge that thou Oberyon flye not againe, but here shewe thy selff dilligent favourable & serviceable to me nowe callinge, & that not fearefully but pleasantly & that by the vertue & strength of Ysus Odas Otheos Yskyros + Alpha + et ω + & by these holy names rodthe yaye heteth + Adonay & by the greate & terrible name of God + Tetragramaton + & by the vertue & power of the holy Just & moste high God the which all the Arabeks greeks & caldes, hebrwes, Jwes, & englishmen & all kindreds nations peoples & lyvinge creatures, doe reverence & worshippe, & by that kinge in whose Legion that thou Oberyon art either goeinge or abydinge, & by the prayer of these whose names be here written, & engraven in these tables etc & by their signes & names i.e. Storax, Carmelyon, Caberyon, & Severion, & by the vertue that God gave to mann, when that he sayed to spirrits & Informalities, be ye subiecte to man, & that nowe & that without any delaye that thou Oberyon come here to mee, & appeare openly in this place in a circle here assigned for thee with thy name Oberyon written therin & that in a fayer forme like a child of 3 yeeres of adge, without hurtinge harminge, or greevinge of mee or any of my fellowes, or any lyvinge creature, & nowe I have this table in my righte hande therfore come thou nowe o noble spirrit Oberyon & that redely & that with all speede possible, to accomplishe & fulfill my peticion demaund & desiere & that perfectly even to the uttermost of thy power, & that under & upon the paine of eternall & everlastinge damnacion, but & thou Oberyon shalt to me be obedient & not stubborne & rebellious, but come, & appeare in forme aforesayed & that without hurtinge of me or anie others etc. & fullfill my desire in all, thinges to the uttermoste of thy power, that then I will that thou Oberyon with thy 4 nobles & prudent counsellors Storax Carmelyon Caberyon & Severyon, be free from paine & at libertye to goe as soone as you shall have done that I shall require to the place that [+**God**][302] hath appointed for you.

This done make 3 crosses + + + uppon the ground & kneelinge kisse theme, & thene stand up & thou shalt see a little clowde come a far of, & when that it is neare, thou shalt see him openly in the place that thou callest him to, & then demaund of him a 10000 [pound] of trew gold & silver & to be layed in this place or circle or such a place etc, naminge it, & alsoe name an hower

Nota talke not too much with him, for hee will reporte to thee incredible things, but let it passe, & be not given to listen therunto, but charge him to fulfill thy desire for 100000 [pound] of gold & silver, & that in the name of the father and of the sonne and of the holy ghost 3 persons & one God in Trinitie soe be it amen Amen. *Finis huius operis probatur sepe fuit* This doe as oft as nead Requireth untill he come etc.

[197]

Nota when thou arte very earnest in callinge thou must hold the spirrits name & picture in thy

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301 In right marg: 93.

302 The manuscript has a blank space, no doubt intending to switch to red ink.

hand etc.

[The Oath]

Nota at the spirrits first comminge demaund nothinge of hime but sweare him to obedience, & that in this wise, I N doe promise & binde my selffe as I hope to be saved at the last daye or generall dome, to be at the biddinge & commaundement of thee N. N. the sonne of N. N. whoe by the power of Gods most holy & mighty names hath convinced & overcome me, & for confirmation hereof I have given my name & character as a pledge for the ratifienge of the same. Lett him write his owne name & seale & deliver it unto you.

Alia via Invocare Oberyon[303]

Oberion under *luna* dentalyonbeancks

First or ye beginne to call you must kneele downe upon your knees towardes the east, & devoutly saye these Psalmes *miserere mei deus* 51, *deus misereatur* psalme 67 *deus in nomine tuo* psal 54 *et deus deus meus respice in me etc* # 63 [*21?] & if you will call him to the glasse or stonne, laye them before you, sayenge this prayer followinge & with blessenge the sayed speculative.

Oremus

Allmighty God which of thy justice diddest destroye ^with^ the flooddes of water the universall world & that for synne, except 8 personnes whome of thy mercy the same tyme thou diddest save in the arcke, & when thou drownedst in the Red Sea wicked kinge Pharao with all his army, yet at the same tyme thou didest leade thy people, the children of Israell saffely through the middest therof, wherby thou diddest perfigurat the newe washinge or holy baptisme & by the baptisme of thy welbeloved sonne Jesus Christ diddest sanctify the flood Jordane & all other waters to the misticall washinge awaye of sinne & uncleannes, I beseeche thee O Lord God for thy Infinite mercye, graunte whatsoever uncleannes be in this M. that thou o Lord God through thy miracles maye make it cleane & undefiled, & that it maye be sanctified by the holy ghost that through the vertue & power of thy holy names this spirrit N maye come into this M. whether he will or noe for thy sone Jesus Christs sake Amen.

I Coniure[304] thee & I commaund thee N by the might & power of allmighty Jesus & by the power of the father the sonne & the holy ghost, & by the vertue might & power of all Angells, Archangels, Martires, Confessoures & Virgines, & by all the vertues & might of heaven, that thou doest come with all sceleritye & speade into this M & shew thy sealffe therin unto me in a fayre forme & shape & give me a true aunswere of all such thinges which I shall aske or demaund of thee, without anie Illusiones, shewinge unto me, or without anie advantage takinge of anie of my wordes but truth & trwly accordinge to my meaninge speedely & unfaignedly to fulfill my request to the uttermoste of thy power I coniure thee N. in the name of God allmighty & by the vertue might & power of the great & high name of God + Tetragrammaton + that thou come into this M. & shewe your selffe heare in a fayer forme & shape settinge all delayes aparte & give a true aunswere of all such thinges as I shall aske or demaunde of thee, I coniure thee N. by the vertue of Christs flesh & his bloode & by the vertue of the 5 loaves, & by the vertue of the blessinge wherwith he blessed them, & by the breade he brake & gave to his dissciples, & by the sacrament that Christ made in the

[303] In right marg: 118.

[304] In right marg: 119.

forme of breade. I coniure & commaunde thee that thou come into this M & shewe thy sealfe therin unto me in fayre forme & shape & give me a true aunswere of all such thinges as I shall aske or demaunde of thee without any Illusion shewinge unto mee or without anie advantage takinge of me or of my wordes but true & truely accordinge unto my meaninge speadely & unfaignedly to fulfill my request will & desire, & that to the uttermost of thy power. I coniure thee N. by the vertue of the 7 sacraments of holy church & by the vertue of Christs passion that thou come into this M. & by the vertue of the bloode & water that Christ sweate in his passion that thou shew thy selff therin unto me in fayre forme & shape, & give me a true aunswere of all such thinges as I shall aske or demaunde of thee, without lye crafte or deceite I coniur thee N & I command thee by the might & vertue all holy worcks that ever were wrought in heaven & earth, & by the might & vertue of these holy highe & Ineffable names of God + Tetragrammaton + Omorison + & by the vertue of Jesus Christ. I commaunde thee that thou come into this M. & shewe thy selffe therin [198] unto me in a faire forme & shape settinge all delayes aparte & give a true aunswere to all such thinges, as I shall aske or demaunde of thee without anie advantage takinge at anie of my words but truth & truely accordinge unto my meaninge speedely & unfeinedly to fulfill my request to the uttermoste of thy power, I coniure thee N. by the might of the father the sonne & the holy ghost, & by the might of his marvelous assencion, & by the mighty power & streingth of the comminge of the holy ghost, & by the greate daye of Judgment. I commaunde thee that thou come into this M. & shew thy selfe therin in fayre forme & shape, & give a true aunswere of all such thinges as I shall aske or demaunde of thee. I coniure thee N by the might power & strength of God & by his moste holy, & highe name of God + Semyphoras + & by this holy & mighty name of God + Adonay + *quod deus media nocte clamabat [*clamavit] ad quam vocem omnes mortui boni et male in ictu occuli resurgent*, & by this name + Sother + I commaunde thee that thou commest into this M. & therin to shewe thy selffe unto me in a fayre forme & shape & give me a true aunswere of all thinges that I shall aske or demaund of thee without anie disseite or deluciones, shewinge unto me, or without anie advantage takinge at anie of my wordes but truth & truely according to my meaninge, speedely & unfaignedly to fullfill my request unto the uttermoste of thy power. I coniure thee N. by the vertue of the blessed blood that Christ Jesus the saviour of all mankinde blead upon the crosse one good fridaye that thou obay to my commaundements, & I charge thee & constraine thee, & I commaunde thee in the name of the father etc., and by the power might & streingth of these holy names of God + Messias + Sother + Emanuell + Sabaoth + Adonay + Panton + Craton + Annephepheneton + Theos + OTheos + Yskiros + Athanatos + Ymas + Ely + Ely + Alpha + et ω + Tetragrammaton + Iesus + Christus + fillius + dei +. Amen *In nomine patris et filii + et spiritus sancti +* Amen. Amen.

[In marg:] This done saye *quicunque vult*, *et In principio erat verbum* etc. (John 1)

Nowe if they doe not appeare in the M. then saye *ut sequiter.*

I Coniure[305] thee N. by the vertue & might of allmighty God & by our blessed Lady Saincte Mary Mother of Jesus Christ, & by the same our blessed Saviour Jesus Christ that was & is our maker & by the baptisme of Christ, & by the manhoode of Christ that he tooke throughe his meeknes & by the blessed virgine Mary our Lady Christs Mother. I commaunde thee that thou commest into this M. & shewe thy selff therin unto me in fayre forme & shape, & give a true aunswere unto me of all such things as I shall aske or demaunde of thee. I coniure thee N. by the glorious passion of Christ & in especiall that he suffered in the Mount of Calvarye in his blessed hands & feete & by the blood & water that he sweate sittinge in prayer to his father sittyinge one the mountaine when he sayed *Pater si fieri potest transeat a me calix iste* (Mat. 26:39), & by the blessed wordes he sayed *pater dimitte illis, quia nessiunt [*nesciunt] quid faciunt* (Luk. 23:34). I coniure thee N. & I commaunde thee that thou commest into this M & shew thy selff there unto me In fayre forme & shape settinge all delayes aparte & to give a true aunswere of all such thinges, as I shall demaunde of thee, without anie delaye or advantadge takinge at anie of my wordes, but truth &

[305] In right marg: 120.

truely accordinge unto my meaninge speedely & unfeignedly to fullfill my requests to the uttermost of thy power. I coniure thee N by the blessed blood of Jesus Christ & by the vertue, streingth & power of the lyvinge God, the true God, & the omnipotent God & by the devine power of the blessed Trinitie that thou tarriest not in noe case, but even nowe without anie tarryance that thou come into this M & shewe thy selff therin unto me in fayre forme & shape & give a true aunswere to all such thinges as I shall aske or demaunde of thee & that Imediatly without delayes, or advantage takinge at any of my words or sayenge but trueth & truly accordinge to mine entent & meaninge speedely & unfeignedly to fulfill my will even to the uttermost & extreme Lymits & bands of thy conscience. *fiat. fiat*.

Then saye the 4 gospells i.e. of Saincte John *In principio erat verbum* etc next of Sainct Mathew the nexte of Saincte Marcke the next of Sainct Luke. this repeat 3 tymes both coniurations & gospells & he will most sertainly come, but if he doe not then saye *ut perge* [as follows].

I coniure thee, I constraine thee & I pinche thee N. for thy contempt & disobedience, in that thou commest not at this my commaundement into this M. & accordinge as I have appointed thee, therfore & because thou art not obedient the Immaculate Lambe of God condemne thee, & that because thou commest not into this M willingly & gentelly, with all sellerity and [199] festination wherfore nowe come, or ells the 4 holy Evangelists reprehend thee, Michael, Gabriel & Raphael reprove thee, the 3 patriarcks Abraham, Isaac, & Jacob & all holy prophets reprove thee, all the Apostells of Christ reprove thee, & all the elects of God both of men & Angells condemne thee except thou comest into this M. by & by & therin shewe thy selffe as I have commaunded thee, or ells thy craftes furies & streinths fayle thee daye & night, hower & minnute, tyed & tyme, yeares & monethes even as the Moabites did decrease, except that thou doest come into this M & that Incontinently & that without anie farther tarriance lett or delay, & fullfill & accomplishe my will & commaundement in all thinges, that I have before commaunded thee, or ells our Saviour Jesus Christ doth reprove thee which was borne of the virgine Mary, except that thou commest in to this M. even in continent at this my callinge O N. if thou despise this to doe, Jesus of Nazareth kinge of the Jwes reprove thee whose name & names thou doest disobeye, wherfore nowe the slower thou arte of thy comminge at this my Invocation, soe moche the more thy paines & torments maybe encreased & multiplyed upon thee, all the curses & maledictiones of God condeme thee for this thy disobedience & longe tarryenge, all the torments of hell, all the dolors of the damned soules, all vexation of the world, & all the passions of vexed & troubled mindes, be multiplyed upon thee, even in nomber as the starres of the skye sands of the sea, fishes in the floods, & grasses upon the face of the earth, & that from daye to daye, from hower to hower, from weekee, to weeke, from moneth to moneth, frome yeare to yeare, from minute to minnut, & from tyed to tyme, untill it soe be as thou doest come & appeare heare in this M unto mee, in a fayre forme & shape & be obedient unto all such thinges, that I have before commaunded thee, & untill such tyme as thou hast fulfilled this my will & precept have thou never rest but be thou in continuall paines with moste encreasse of sorrowe, paines grieeffes & doloure, fiat fiat fiat Amen.

When he is come saye this, & that before thou requirest anie thinge of hime.

I charge thee[306] N & commaunde thee by all things that I have before rehearsed & sayed, & by the holy & highe name of God + Tetragrammaton + & by all the holy names of God that anie spirit may be constrayned by that thou shewe truly & openly unto me all things that I shall demaunde of thee. then demaund of him what thou wilt.

Beank

Then having thy purpose, lycence him to depart one this wisse *ut sequiter.*

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[306] In right marg: 123.

Lysence

By all thinges <thinges> that I have sayed & commaunded thee N. & by all thinges that are under the power of Jesus Christ & by his lisence I binde thee N that thou be unto me allwaies obedient in all thinges to be demaunded, soe often, whensoever, & whersoever, & in what place, within or without, whether it be within the howse or without the howse, in field wood or water, or wheresoever I ame, & where I shall call thee N without any Impediment soe longe as I will, in all thinges thou shalte fulfill my will, & my desiere, without lye crafte or desceite, & without feare & hurte of me or anie other creature of God as well of bodye as of soule, & all waies at the openinge of this my booke, or anie parte of this whensoever I callinge for thee without tarryance, that thou commest from every parte, where soe ever thou bee, & shewe thy selffe to the presence of me, & make thy selffe ready & familliar through the vertue power & might of these sacred & holy names of God constrayninge thee at all tymes as well of the day as of the night, + Adonay + Saba[o]th + Adonay + Cados + Adonay + Ancora + Sother + Emanuell + Tetragrammaton + Iesus + Occinomos + Ioth + Beth + Heloy + Alpha + et ω + that thou N. obaye my wordes, which by the lysence of God are as a sharpe sword towardes thee at all tymes of the daye & night, by the might & power of our Saviour Jesus Christ & by all his holy wordes & worckes soe that thou uppon this condition, that I have before sayed & rehearsed to thee, that thou doest fulfill, that I lisence thee till I shall call thee another tyme by the power of J. C. & his holy names goe thy waies in pease, & peace be allwaies betweene us & you In the name of the father & of the sonne & of the holy ghoast Amen, Amen, Amen.

Lisence

Thene marcke thee with the signe of the + & yf yee be fearfull saye *In principio erat verbum*, & *quicunque vult*. *finis* an oft proved experiment

A malediction with a condition.

Si volueris facere precepta mea et iussionibus meis obedire O N dissolve te ab officio tuo et potestate in abissum aquarum usque in diem Iuditii ipsius Auctoritate qui venturus est Iudicare vivos et mortuos et seculum per ignem Amen.

Licentialis pro 10

Vade N ad locum predestinatum ubi dominus deus tuus te ordinavit quousque alias te Invocavero, sub pena damnacionis perpetue et maledictione dei omnipotentis patris et filii et spiritussancti que maledictio descendat super te et semper tecum maneat nisi citius desce[n]das et rescedas ad locum tibi a domino constitutum, sine aliquo dampno mihi, vell nobis inferrendo vel faciendo, Ita et nisi cito cum te Invocavero, si<ne> aliquo modo poteris sine mora festinantur com<a>pareas siue in domo, sive extradomo, in campis siue extra campos, ubicunque te Invocavero, benedictione tui precipio [*principis] possidendo, fiat fiat fiat

[200]

Licentialis pro 20

Unus quisque vestrum in pace revertatur in locum suum et pax sit inter nos et vos.

In nomine patris et filii et spiritus sancti Amen. Postea maister dicat Evangelium Sancti Iohannis In principium erat verbum etc. Credo in deum patrem etc. deinde exeant de circulo unum post alium, et laventur facies cum aqua et ysopo, et redeat per aliam viam quam venerat.

Licentialis

Ecce crucem + domini nostri fugite partes adverse vincit Leo de tribu Iuda radix Iesse filius David, nunc ite ad locum predestinatum, sive ad locum vestrum, ac pace unde venistis, et sit pax inter nos et vos, In nomine patris et filii et spiritus sancti Amen. fiat

here followeth a constriction

Ego N fillius N.[307] quoniam tu spiritus N Infernalles rebelles es, et contumaci nec in aliquo obedire curas, verbis que dicuntur per me ad circo in nomine patris et filii et spiritus sancti condempno te N in Infernum et maledictio dei vivi et veri sit super te N. maledictio te per eundem maledictionem qua deus maledixit Chayn, et Ignis et sulphull [*sulphur] descendat te N. sicut destendebat supra in habitantes Sodomae gomorhe, Zeboim, Adane [*Adame], et Zegor <regor> nisi velis mihi citius obedire, et perficere omnem voluntatem meam maledico tibi N per omnes Angelos et Archangelos, dei, et per omnia terribilia in celo et in terra et inferno, et nulla Requies sit in te N neque in die neque in nocte, donec perficias omnem voluntatem et desiderium meum privamus et N ab omnibus dignitatibus et officciis tuis, et in stagnum su[l]pheris et Ignis precipio te N ubi et bestia, et pseudo propheta cruciabuntur in secula seculorum fiat fiat In nomine patris et filii et spiritus sancti, nisi cito obedias quiete et humilliter dictis meis et adimpleas omnem desiderium meum ipso prestante, qui in altissimis sedit et regnat deus Trinus et unus Amen cito cito cito Amen.

Oberions Circle

i.e. the circle belonginge to his worcke which must be made one the ground & the maister & his sotiats to stande therin

[figure, circle][308]

[201]

This is the circle for the greate worcke i.e. to call the 4 kinges & for all others that come with theme or alone.

This circle most be made [on] the grounde or o[n] a table, or on bordes.

Nota it mo[st] be made with oyle chalke [..] ashes of palm[e] sticks.

[figure, circle][309]

These be the sealles of the Angells which be full necessarie to be made aboute every circle, for if you make all these about one circle, then shalt thou speede in thy worcke by the grace of God.

Sigillum Angelorum primum [figure][310]

Sigillum Angelorum 2 [figure]

Sigillum Angelorum 3 [figure]

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307 In right marg: "22 4". The 4 is in a lighter ink (or pencil?)

308 In right marg: 67.

309 In right marg: "67". Words include "+ AglA + pancasiell + + Gabriell + Michaell + Raphaell + panton + Craton + + El + Otheos + Usyon +"; "+ pater + filius + + Spiritus Sanctus + Iesus Christus"; "+ Sother + + Emanuell +". In center: "principales hic sedeat."

310 In right marg: 252.

Sigillum Angelorum 4 [figure]

[202]

de doctrina nigromantie ad omnem experimenti qui utiti

Prime~o [*primum] capitulum docet qualiter se habebit exorcizator super spiritus comurandus [*coniurandus] et si [*sic] capitem pendit totam claves et omnes artes et omnia experimenta et licet omnes solemnitates fuerint [ob]servate absque in capitulo nihill perficeretur.

In primis operatur siue experimentum primo dibari [*cogitare debet] qualem artem vel experimentum facere proponet et debet scribere totem artem Iam in carta tali ut docetur Infra de carta mambrana postea debet nominare m [*observare] in qua die et hora debet Incipere et preparare artem istam et nominare debet quid sit necessarium in preparando eum vel ea et quod debet addere vel minimere in artibus siue experimentes notare debet et iam qua die vel hora debe operari et cum 1^m^ Ita preparatum fuerit cogitare debet quo in loco et antius ^u^ (?) incipiat aliquid de arte exorsizatori debet nominare omnia nesessaria que conveniunt talibus artibus et cum ista nominaret exorsizato debe intrare chameram suam. veli aliquo alio loco secreto Itaque nullus videat ubi sit nec aliqiens eum Impediat et debet se expoliare si?? et habet sibi balneum preparatum siue aquam exorsizatam de tali ut docetur Infra de aqua et accipiat ipam aquam et ponat sibi de sumitate itaque descendat usque ad pedes dicendo hac oracionem

domini [*Domine] Iesu Christe qui formasti indignum de terra et miserabilem peccatorem ad simillitudinem tuam benedicere et sanctificare digneris hac [*hanc] aquam ut sit michi mundificato et salvamentum mei corporis et anime ut nulla fallacia in me ullo modo possit aparare

omnipotens et Ineffabiles pater sicut unigenitum filium tuum a Iohanem Baptista Baptizari confecisti licet Indignus et contemptus suum queso ut aqua ista sit baptismus meus ut mundatus sui ab omnibus peccatus presentibus preteritus et futurus per dominum nostrum Iesum Christum amen.

Postea in aqua iam lava te totum et Induas te prope carnes vestes lineas albas et postea te per tres dies ad minus ab omni Immundicia et turpi loqueo ut dicetur de Ieiuiis [*ieiunio] et qualibet die hanc oracionem in mane circa terciam hora semel circa meridiem semel circa 6 ter circa vespereas 4 quinques [+quando pergit dormitum], et facies per tres dies et hec est oracio

Oracio Ebraxio Asa, Asaha, Naldrimibas siloe, Anabona, biza, bonilla, ladodoc Acacal vel Cicacal vel achatel cephice penci vel pam~ aru Atabanchata Adonay Eloy emagio Ebraaio acedith vel achedele brach vel barach spannel vel samanul melcadac Eray lyoia Amistra Ugana Machea danit dama yarael vel Rachiel helel homon segon gemas Iesus dominus deus concede mihi ut preservare possim que facere Intendo ut per te piissime Adonay merear adimplere per dominum nostrum amen

Transectis tribus diebus incipiat preparare ut dictum est experimentum quod facere Intendat isti tres dies debent esse per clarissimi et suavissimi ante diem et horam Inceptionis et post has tres dies debet Incipere et preparare et expectare horam inqua debet Incipere postquam hora Inceptum fuerit operari postea potes preservare omnia hora sequenti et omnia supradicta debet exorzizator si aliquam artem ducere velit ad effectum

Istum caput docet qualiter debet fieri cum balneo, ba[l]neum est neccessarium in artibus *c*um Igitur aliquam artem facere volueris in ultimo die preparacionis artus preparatus et omnibus necessariis et horis et preletus [*preparatus] et de die et bona fide vadat ad fontem viuum vel ad flumen labes [*decurrens] aut ad balneum aut ad aquam calidam et expoliando omnes vestes dicat hos psalmos dominus Illuminacio, dixit Incipiens, dixi costodiam salvum me fac cantemus confitemini, quicunque vult et tum nudus set natus intret In balneum siue in aquam et dicat

Exorzizator

Exorzizo te creature aqua per ipsum qui vatum [*in locum] constituit ut sine mora aliqua eicias omnem spiritum [im]mundum atque fantasma ut mihi nocere non valeat per dominum nostrum Iesum filium tuum defensorem nostrum qui vivit et regnat per Infinita secula seculorum Amen. \\\\\\\\

In nomine patris et postea Incipiant se lavare sic dicendo Narbalia Misalia dalphalia Annamalia, racharilia gedocheria balohalaria, gemaria, gegeon faria Iesse faria gogay vel goiodits gomtay yayl dayl mysayl yoyl trachyl punli godep Sabaoth Adonay Agalon vel Tetragramaton celion vel cedyon Agenefeton Stimulator primeunaton et cum lotus fueris exeas de balneo signando te et dicendo In nomine patris et aspergas cum aqua exorzizator super faciem tuam dicend aspergas me domine etc *et vestiat sic* dicendo hos psalmos, domine ne in furore beati quorum domine exaudi de profundis cum In vocarem confitebar [*-bor] quomodo dilexi In exitu Israel in convertendo domine probasti et hamc [sic] oracionem sequentem. /\\

Adonay sanctissime et potens per potentissimum et corroboratissimum nomen domini + El + forte et admirabile bellum magnum et terribile te adoro te laudo te glorifico te benedico te Invoco tibi gracias ago ut hec sit aqua salutus [*salutaris] ut Immunditia abluatur a me *e*t desiderium mei cordis per sanctissime Adonay possim omnibus in horis ad Implere tribuas pater omnium creaturarum queso qui vivis deus per Infinita secula seculorum amen.

[203]

Deus est vere Jehovah qui dat uniuersis *ut sint quod sunt, et solo verbo vocali per fillium de nichillo produxit omnia que sunt, ut sint, is vocat* omnes stellas, omnem melitiam celi nominibus suis. etc.

Raphaell attributus fuit Tobiae ut parentum sanaret ex periculis liberaret fillium, et ei uxorem suam adduceret.

Ita Michael dei fortitudo, populum dei gubernat.

Gabriell dei nuntius missus fuit danieli, Mariae, Zachariae, Iohannis Baptiste patri.

Huius utaris ministerio cum metu et tremore creatoris tui, redemptoris tui et sanctificatoris tui viz, patris et filii et spiritus sancti.

Vivit anima tua in eternum per eum que in te creavit Invoco [*invoca] igitur dominum deum tuum, et [+illi] soli servias.

Invoca me in die tribulationis tue, et exaudi te eripiam te, et glorificabis me. dicit dominus, omnis ante Ignorantiae est tribulatio animi. Invoco ergo in ignorantia tua dominum, et exaudiet te, & above all remember ut honorem tribuas deo, ac dicas cum psalmista, non nobis domine non nobis etc.

Nulla enim est virtus, vel in celo, vell in terra, vell inferno, que non descendat a deo I syed, et illi soli servias # deus a te requiret animum ut honores filium filii verbum custodias in corde tuo. Hunc si honoraveris, iam fecisti voluntatem patris qui in celis est<e>.

To ys if the love of our neighboure be joyned, the hole lawe & the prophets are fulfilled. True deuinitye.

hammond[311]

[figure][312]

[311] "True deuinitye / hammond" is in brown ink, and in a different hand.

[312] In right marg: 239.

[204]

[figures: man with club and serpent]

[205][313]

[figure: woman]

[figure: monster]

[blank page, image 205]

[image 206, (note, 1577, Sloane ms.)]

[Modern note in pencil]

Magic unguent to see fairies &c. p. 138

The Innsillo (?) 142

The ??lo 1583 lo (?) 105

Anthw (?) p. 135 See also p. 142

....

[image 207]

[Modern poem]

Fairy lore

Every man is a spirit............

[image 208, blank]

[image 209]

[Notes about manuscript (added later)]

This magical MS, which should not be sold for under £100, contains the rite of Oberyon (i.e. Oberon) explicitly called (p 80) "Kinge of the fayries" together with pictures of him and other spirits.

E.H.W.M.

R.C.S., who was responsible for colouring and mutilating (?) the initials, &c in this MS was R.C. Smith the Astrologer, and the charm against thieves on p. 51 is ???? (looks like "suffered") with the date here offered (?), in his "Astrologer of the Nineteenth Century", 1825.

[Cipher]

(was used in rebinding of Theurgia M.S. 1583)

MF

[images 210-213 are blank]

[image 214 (end-sheet, bookplate, record of exhibition)]

[image 215 back cover vol 1]

[image 216-19 – spine]

[image 220, cover to vol 2]

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313 To judge from original foliation jumping from 110 to 114, there appears to be 6 pages missing here, probably additional spirit portraits. In right margin: 236.

KEY OF SOLOMON

[image 221, bookplate]

[image 222, printed description]

Key of Solomon

Contained in this volume is an English, late sixteenth century manuscript fragment. Folio, thirty pages on fifteen leaves (9 inches x 13 inches). Written in black ink in a secretary hand, sixty lines to the page. Rubricated in places, the rubrication invariably faded and with fourteen magical diagrams in black and red, plus a number of marginal diagrams in black and one leaf containing eighteen (of twenty) sigils in black and red. This leaf is however defective having a lower corner torn off (some 2 ½ x 3 ½ inches) losing the whole of two sigils and part of the margin of another. All the leaves are frayed, some with marginal tears and one with a piece torn from the margin losing the last few letters of fourteen lines and a part of a marginal diagram. Some leaves have margins mounted. Repairs have been carried out as necessary.

Magical manuscripts in English of this date are of great rarity, even when – as in this instance – in incomplete state. The text consists of a substantial fragment of a version of the Clavicle, or KEY OF SOLOMON, written in English with some Latin invications and showing interesting variations from the usual renderings of the text. The Hebrew letters are heavily and inaccurately drawn, the copyist being evidently ignorant of their proper form, while on the seals and diagrams the six-pointed Star of David is in almost every case replaced with a cross. In the body of the text are biblical quotations from the Prologue to St. John's Gospel, a variation not recorded in continental texts. The parts of the Clavicle on these leaves concern the elaborate preparations for invoking demons (with variations on their names: e.g. Reatonay, Elzeph, Terebinthus) and various spells of a largely protective or beneficial nature "To make theives stande". "To make one fair".

The pages are numbered from 206 to 235, but in a much later hand, and as no known version of the Key of Solomon has anything remotely approaching another two hundred pages, this fragment may be presumed to have been disbound from a miscellaneous manuscript volume. The scribe and original owner cannot be identified with certainty, but it appears to have been copied from a similar manuscript belonging to "Thomas .... Clarke in Divinitie". Its later provenance is unknown.

[206]

[The Eye of Abraham, for proving persons guilty of theft, that they confess their guilt.]

to this experiment thou must take Litarge of silver that is to say, the purifieinge of silver, that gold smithes make [and green oxidized copper (?)] & bray him [*them] small, & grind it uppon a marble stone & distemper it with the white of an egge, & when it is tempered make an eye on the wall or in parchement, & sticke him one the wall then take an naile of latten of the waite of a penye & hammer of ewe (?) the hed & the steale of box, that is a malett, & then make in the eye ii Circles & write in the firste of the ii, ***Iesus Saluator***, & in the lesser Cirkle write, ***Iesus s[c]iens rerum occultarum & manifestarum verus purgator, o cuius nomine precioso***, then say this Charme, I Coniure all the lokers on this eye, & all them that in this thinge be guiltye of & is behouldinge of this eye, I Coniure them by the vertue of the father & of the sonn & of the holy ghoste, & by all the names of God, **Alpha & ω +** & by all the appostles, & by all the evangelistes & martirs & Confessors & by the holy eliments, & by St mary the mother of our lord Jesus Christ, and by all their worckes, that all them that be guiltye of suche things which is gone, & all they that behoulde this eye so faste, strike it on his eye, by the vertue of the holy names of our lord Jesus Christe,

before said, that it never sece till his eye be out, or give aunswere & for them be brought againe, & God for his mickell mighte, that right as I smite this naile one this place that we may belev[e] that all vertue that is in these wordes aforesaide, may forme to paine & to Confusion, & whille thou smiteste saye ***Rabat,*** *vel* ***Rabas, Selarinum Reatonay seliare Reatony*** *facite apperere qui illam Rem, furatus siue de qua querimus*, & thou shalt se the righte eye water & if water not smite the eye againe with the Hammer & begin this so ofte till thou hast tidings of the thefte & begin this Charme one the firste quarter of the mone or in the laste quarter of the mone when thou wilte, &c. Now followes the forme of the eye as it ought to be made.

[figure][314]

*sicut deleo hano [*hanc] literam de isto sanctis[s]imo nomine de abracadabra ita per virtutem huius sacratissimi nominis doleatr [*deleatur] morbus et dolor dentium a I B, In nomine patris et filii et spiritus sancti deleat te morbum deus filius + deleat te [m]orbum spiritus sanctus + deleant te morbum Amen*.]

ffor the totheacke **He . corbe . hor . horss . gaubell . X .** ***peboxtem*** *probatum*[315]

bgbdn~utc trthbehc vcb dn thc cyc [.]vcot ro wcnu [.]ro dbsnicou utceh [.]ro mrthco ro bnd [.]cscbvcv This abouesaid,[316] must be written in a little pece of parcheme[nt] and at the scrapinge out of enenery lime, you muste say, ut pot[..] I thincke yt were moughte, yf onely the eleuene letters, abraca[da]bra, wer written & scraped out, singulatar, you muste en[..] begin at the furthest or lowest l~re (?), and so ascende uppwar[ds] sayeinge as is aboue written &c

Many hath healed diverse dyseases this waye, yt weres by little & little awaye (?) [207] to ??? anye [................] the yearthe, or water or fire & make any sprite of any d[...................] to appeare and give aunswere to thee, In the ii, or iiii daye of the mone thou shalt worcke this, or in the 6, 8, 10, 12, or 14, or ells nott, & when thou will call this arte, rede this coniuracon, iii times or 9 times & of warrantes he shall appeare to thee, haueinge thes carecters that shall followe) I coniure thee thou sprite, N, by the powre & mighte of the father the sonn & the holly ghoste, amen. Benedisite dominus o thou ssprite, N, I coniure thee & charge thee, & binde thee, that thou com & appeare, in this stone of cristall, in a faire forme as viseable as one man seethe another, by all powre & strenght of all sprits, by the virgin marye that bare our lord Jesus Christe, & by Mychaell, Raphaell, & Gabriell, Also I coniure thee by the x virgins, which wayted with their lamps for the lord, I coniure thee & binde thee, & adiure thee thou sprite N, that thou doste com & appeare as is before rehearsed, I charge thee thou sprite N, by heauen earthe & the sea, & hell, & by all things conteined in them, & by Mary Magdalen & her felloshippe by the faythe of the martirs & xii apostles, by Mathew, Marcke, Luke, & John by the praises & prayers that ye said to the honre of God. Also I coniure thee N. that thou com to this stone, by & by, without any delay or tarrieinge, by all the host of Angells & Archangells And by all the holy companye of ^saints &^ good sprites, Also I binde thee thou sprite N, by the vertue of all herbes, & stones, & grasse, & spices & glasses & by thes holy names of God, **Sother + Emanuell + Panton + Craton + Eleyson + theamaton + agla + alpha + & ω + tetragramaton + Sabaoth + vermes + athanatos + Ely + Eloy + caramatos + Jesus +** Allso I coniure thee & bind thee thou, N, by all lighte & lights & starres & froste & cold, yse & snowe winter & sommer dayes & nights tymes yeares & monnthes, houres & minuts degrees & <&> by all the course of the aire, that thou com & appeare in this stone that I may se thee so well as one man seethe another, to doe all this, and to tell me the truthe of all thinghs that I shall aske of thee, I coniure thee, N, by the vertues of Christe, by his agonye and bloudye sweate, by his crosse

314 Figure has abracadabra/ abracadabr/ ... abr/ ab/ a. Eye has very faded lettering inside: "Iesus Salvator … / Iesus scitus …."

315 "peboxtdm" is evidently a cipher for "probatum," which is written beside it in pencil.

316 I.e. "He . Corbe" etc.

and passion, by his deathe and buriall,[317] by his glorius resurrecione & assension & by the coming of the holy ghoste our comforter, that thou, N, com and ffullffill all my minde & intente as I haue before rehearsed, to all these things that I would knowe, Also I coniure thee by the holy psalter of David & by all the holy prayers therin conteined & by the faith of the faythfull, Also I coniure thee by the sacramente of the supper of the lord, & by the alter of the testamente bothe newe & olde & all the vertue in them conteined, Also I binde thee thou sprite N, by these iii words **+ tetagramaton + anatemate + anatematereth +** & by all that belongethe to these iii words, Also I coniure charge adiure & binde thee, N, that thou com & appeare in this stone of christall & give me a true aunswere of all things that I shall aske thee of I commaund thee by the helpe of God, & by the powre & vertue of all that moue uppon the earthe, or in the earthe or water of the sea or in the fire, this I charge thee N by the hie God omnipotente that suffered his deathe on good friday & rose againe the third daye to the redemsion of all mankinde by his ffastinge & by his carringe to the stepell (?) & mountaine & by the powre with the which he answered the devill, when he said Lo Jesus, commaund these that thee be made bread, & by God the father the sonn & the holy ghoste, praised be the holy trinitye, iii persons in unitye amen.

[208]

[figure][318]

This experiment that followeth is to ouercome any enemies[319]

and to gett fauour of all men & if thou wilte beare these carecter[s] with thee & say this euery day before thou eyther eate or drincke, & it is trewe and proued by ffrier bacon, whoe euer used this.

O lord God the deuill goeth about like a roringe Lyon, sekeinge whom he maye devoure, the ffleshe lustethe againste the sprite the worlde perswadethe unto vanities, that I may forgett thee my lord God, & so for euer be dampned, thus am I miserableye one euerye side beseged of cruell & unrestfull enemies, & like at euery moment to perishe, yf I be not defended with thy godlye powre, against the[ir] tirrannye, I therfore wreched sinner, dispaire of my own strength[e] which in dede are none, most hartely I pray thee to indewe me with strenghte ffrom aboue, that I may be able throwe thy helpe with stronge faithe, to resiste sathan, with fervent prayer to mortifye these raginge lustes of the ffleshe, with continuall meditacon of thy holy lawes, to avoid the ffleshly vanities & transitorye pleasurs of this wicked worlde, that I throwgh<t> thy grace being sett at libertye ffrom the powre of my enemies, may live & se[rve?] thee in Holynes & Righteousnes all the dayes of my lif, amen.

This carecter followeinge, belongethe to the prayer aforesaid & oughte to be worne aboute thee, whan thou haste many enemies & [by] the grace of God, thou shalt ouercom them all be the[y] neue[r] soe stronge.

[figure][320]

Departe in peace ffrom me ye sprits or spirite that haue or hathe appeared unto me, without any

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317 In left margin is "w-" symbol.

318 Names or words in figure read: agla / anatemate Jesus alpha / sother trtragramaton emanuell panton / anatematevethe Christ et ω.

319 In left margin: HP (?).

320 Outer circle has symbols. second circle has the words "amorem + dinini + Vell + ?? + homo + signum + terre +". Inner circle includes the words "m o o / abugal (?) / Sia bona" and in Hebrew letters: YHVH.

manne[r of] damage hurte or disquiet unto me or any other creature, And be yee or you allwayes redye and obediente unto me, A[nd com] wheresoeuer I shall call you, In the name of the father & of the sonn & of the holy ghost Amen. The peace of God be allwa[yes] betwene me and you Amen &c.

fro bll mbnnco rf Hcbibehc[321]

Jesus . Jesus . Jesus . *filii dei propicius esto mihi peccatore* + ma?ce heue (?) gotheuwai . abose . abose . abose.

[209]

for to bind any grounde or house or feild that nothinge shalbe stole oute, by noe theife be he man or ^be it^ woman, & this carecters that shalbe made hereafter must be laid in the feild yerd or house, and as longe as the there lye, no theife can carry any thinge awaye & if this bond be red iii times when the carecters be laide. *Probatum*. They that truste unto the lord are like the mount sion which movethe not from his place but standethe ffast for euer, So I coniure all theiues that thee be unmo[-]ueable, ast thee haue or becom, into this ground to fecthe any thinge out As Jerusalem is closed round about with mountaines, even so dothe the lord close about this ground on euerye side, Also I binde this grounde & House with all that in them is, lest the tirannus powre of the ungodlye, should presse & ffett any thinge out of it without the leave of the Juste. Also I beseche the holye ghoste here to sett, all theues to lett, they dooe not any of these good away fette, I bind all theues by <by> all these true and godly sentenses that none of them haue powre, to carry any of these goods, Except they (?) lord sustaineth the House, they labour in vaine to hold that upp, & the Cyttye allso excepte the Lord kepe it, the wachemen wake in vaine, Also you theues that hither com, I bind you: that you cary nor drive nothinge ffrom hense, it is but vaine after your reste to rise early & eate youre bread, in swette & in sorrowe you shall tarry here till I dooe give leaue, by the vertue of the father & of the sonn & of the holy ghoste, also I bind you, so fare & faste here, as ever was the ffeinde in the bottomlesse pitte, here to fore, by the vertue of the holy names of God, **+ Elsca + abbadra + alpha + & ω + Leysce + oristion + Ieremon + hefan + Egerquerpone + Elzepha + Res + egerion + petha + hombonar + Stimulamaton + nathanathoy + Erio moymos + peb + theou +** & by all these afore rehearsed & shalbe here after I coniure you theues, & binde you all by the livinge & true God, that did dissend into the lower parts, & by mary the mother of him, & by St John the Baptiste, & by that same powre that God gaue to kinge Solomon, when he bound all sprits into a viall of glasse, so I bind all thenes that hither com, any good away to ffette, I beseche God he will them all letl, this I trust & this I beleue, that God will dooe his good worcks to preue, Also trewe & allso sound, as I dooe stand here on this grounde, by the vertue of Gods mighte, I binde you theues by day & nighte, yet I adiure & charme all theues, be they neuer so evill that ye stond here still, & haue noe powere to move, more then a stone, by the vertue of persons iii God one, & truthe & mighte moste, lett these theues with all theire booste, Also I coniure & bind all this grounde with all the goods therin by the vertue of this holy prayer the which I shall say to the honor of God & ffor the safegarde of these goods againste all theues.

Lord remember this good worcke with all my affections whom I haue sworne & vowed unto the lord God of Jacob, sayinge I will not enter into the tabernacle of my house, nether Clime upp into my bedd I will not slepe with myne eies neither slomber with myne eie lidds untill I prepare a place for the lorde euen a tabernacle for the mighti[e] God of Jacobe, this place, lowe we haue herd of him in Ephrata where we haue found it in the bushefeild, lett me therfore enter into this tabernacle, lett us all fall down before his ffootestoole, arise lord unto thy mansion thou & the arcke of thy strengthe, let the preists dooe on righteousnes & thy ffaithfull reioise for thy seruante ^david^ sake, deffar with the cominge of thine annointed, ffor the lord hath made a faithfull othe unto david, him

[321] Above 'c's are written 'e'; above 'b's are written 'a'; above 'i' is written 'g': "for all manner of / headache"

self which he will not chaunge, of the seed of thy belly shall I sett on the seat royall, if thy chilldren will kepe my couenants & ordinauncs, which I shall teache them, then shall the sonns of them sitt in the seate royall from age to age, for the lorde hath chosen sion, he hath chosen her for his habitation, this quiett place shalbe my perpetuall rest, here will I dwell for it delighteth me, I will amounge the yearely ffruits, & satisfye the pore man with foode I noughte God shall clothe this place with healthe, & the faithe full shall reioyse in safetie, here shall I sett forthe the fflourishing [210] Empire of David, & prepared the lantern for the night (?) p.................... these goods, his enemies shall I clothe with confusion, but uppon him shall I sett his fflourishinge crowne, glory be to the ffather & to the sonn & to the holy ghoste, as it was in the begininge is now & euer shalbe world withoute ende amen, amen, amen.

Also I coniure & binde all theues by all these holy praiers, & by all other good words that be able to be spoken or thoughte.

All this truely donn of warrantis theire shall nothinge be caried of thy ground, nor out of thy house, And thou must haue this pentacle written in parchmente & laye it in the house uppon the ground & if there be noe house devide into som tre wher it may not consume with wett nor mustines & thou shalt see it will doe the pleasure by the gra[ce] of God.

[figure][322]

To finde treasure of the yearthe make this ffigure followinge with the blude of a blacke whelpe & hange it aboute a white cocks necke & gooe there as the tre[asure] is suspected & cast your cocke out of your hande, & he shall gooe & stand right ouer it & crowe, digge there & take it out of the grounde without any clarcke, & your cocke must haue a corde or a lace of seauen yerds longe about his legge to haue him againe when you will. *Probatum est*.[323]

[figure][324]

[211]

[...] in the which he inclosed all ^manner of^ beastes & it must be made in linen clothe with the bloud of suche a beaste as thou desireste, & looke how many beasts so many seales & put it uppon an alter or under, the space of 9 daies the [moon] waxinge the 10 day of July or ells the 5 or 7 of Auguste in the 4 houre, it muste be written & all this aforesaid obserued, put it under thy righte arme, & goe an huntinge & when thou seethe such a beaste as is for thee, caste the seale againste them, sayeinge these words that hereafter followeth.

Christus Vincit Christus regnat Christus imperat, state, state state in virtute istius sigillis imobiles quasi lapis o fere Coniuro vos per ista magnam nomina dei, **Lemarii, agla thosauroste balgar enaloy tetragramaton, abrotanadoma** vel **anabrotam, nadoma Langime Lanaziryn (?) Lanagenagim, Lanaquiry, Lanagata, Lanarosy, Layfa Lafym,** *& per omnia terribilia [+nomina] dei ut sato [*stes?] & sine mora stets & potestatem, non habeatis ab isto loco recedere, donum [*donec] ego, N, filius N, de vobis voluntatem meam perfeci~ & hoc ego praecipio & impero ex vertute & in vertute, per vertutem que deus creatore nomine, dedit, ade & filius hominis, agios, agios, agios, fiat, fiat, fiat, amen, amen, amen*.

Experimentum amorem, true & proued of manye.

Take a ffroge that is usinge to drye land & put him into a pott, that is made ffull of Hooles &

322 Includes words "Semaphoras + Jothenah * Ohyaaaaaga * Iezybb"

323 In left marg: HP.

324 Includes words "pater p Z Alpha q9 ...theos ... otheos A e o z a"; "state state state state."

stopp it faste, the berry the pott in a cross hye waye in an antt hill, with sum thinge & lett it be ther 9 daies & looke thou stopp it fast, & that thou goeste againste the winde that yt here no noyse, & at the 9 dayes end goe and take out the pott, & thou shalt finde ii bones in ytt, take them & put them in a running water, & one of them will fflote against the streame, marke yt well but kepe them bothe, & make thee a ringe, & take parte of that yt swome against the streame, & sett it in the ringe, & when thou wilte haue any woman & put it on her right hand, or ells touche her therwith, & she shall neuer rest till she hath bin with thee &c, & if thou wilt no more of her, & will haue her to goe awaye touche her with the other bone, & she will not tarry with thee. *Probatum*.

[figure]

finis

ffor showtinge [=shooting] write these names,

& put them into the arrowes heeds that thou wilte win with, **suad, magas, lumbit imbro cramunth pullus, cralcrach, bith, Inflew, cabeanthew,** & the powc[h] of hir pookke, **defellarwff, calphe, bath, bts Iuncts now~ ber Impemath, bts yngle Ingrye, ell, Ryborw, in canus, horre, haroront ne t°ra.** nothing excepte but powre in flighte, take thes names & put them in thy arrowes heds, & that day that thow willt showte for any greate wager, say **ago marownt** iii times & shoute neuer (?) that arrowe, but when you will winn & gett the game, & then pricke the second finger on the lefte hand & bett the head of the arrowe in the bloude, that same day that you will shoute, & saye in the losinge of your arrowe, powre in flyghte, & that day if you showt for a 1000 [pound] you shall win yt, ut probatum.

[212]

???? a white (?) lofe (?) & ???

make ii circles on the bottome & within the circles write **matheus, marcus, lucas, Iohannes,** & then make a dubble crosse ouer the bottom, & then make on the ouer parte a dubble circlle & within the circles write the names abouesaide & then make a dubble crosse & within the 4 spaces write the wordes followinge,

hec munera + hec sca~ sac^a^facta ????? + illumina ???

+ then take a key with crosse wards & write one the one side of the keye, *Ieseus [*iustus] es domine*, & one the other side *& rectum iudicium tuum*, then lett the key lye till it be drye, then take iiii knifes with white heaftes all of one make & write on the firste knife tetragramaton [figure], & one the second knife, **Sabaoth** [figure] & one the third knife **Emanuel** [figure] & one the 4 knife, **occinomos** [figure], then take your keye that is written & thurste the wards in at the toppe of the lofe thus sayinge, *Infigo te clauis in panem istum per patrem & filium, & spritum sanctum, & per quinque vulnera, domini nostri Iesu Christi & per virginitatem beatem marie virginis ut tu panis mihi demonstres veritatem & non falcitatem, de re qua dubitamus, in nomine patris & filii & spritus sancti, amen*. the[n] take your firste knife & put it in at the side of the lofe sayeinge, *Infigo te cultelle in pane*m &c, say thus at the puttinge in of euery of the other knifes at the iii quarters, then say thus, I charge you bread keye and knifes by the vertue of the father the sonn & the holy ghoste, & by the vertue of our blessed ladye, & by the vertue of all those blessed words that be written within thee, or uppon thee, or aboute thee, that if suche a person haue suche a thinge, that thou torneste about with the sonne, & if not, thou torneste againste the sonn, or ells stand still, then take the key betwixte you & another, by twixte your fingers thus sayeinge.

*Coniuro te pane per patrem et filii, & spiritum sanctum, & per deum qui fecit celum & terra, mare & omnia que in eis furit [*sunt], ego coniuro te panem per sanctum trinita[tem] et per Christi*

baptismalis puritatem, & flagilla[ntem] Christi & per alapas & clauos quibus crucifixus fuerit in crucem & per verum sanguinem, sanctum preciosum quo rede[..] sumus ut tu panem mihi demo[n]stres veritatem & not (!) falcitatem, de re qu[a] suspectionem habemus. Coniuro te panem per istud nomen quod est, ***tetragramaton +,*** *domini quod aaron tulitt in ffronte scriptum, & per maiestatem dei & per omnes angelos & archangelos tronos & dominaciones principatus & potestates, & per omnia miracula que deus fecit, Coniuro te panem per il[lud] miraculum quod deus fecit in deserto, quando ex quinque panibus & duobus piscibus safiauit [*saturaverunt] quinque milia homini, & per illam cenam quam Christus cenauit cum discipulis suis quando ben[e]dixit panem fregit & dedit, eis dicens, accipite, & manducate, hoc est enem corpus meum quod pr[o] vobis, tradetur, ut tu panis nobis demonstres veritatem, de, r[e] qua, modo, querimus*.

[figure][325] [figure][326]

[213]

[figure, circle][327]

This Reg^a^ll Regent made by me parsonn Clarcke in divinitie Thomas Drowre, with other, 4, or doctours & maisters of the hye sciens under God, ii of the hie scholes of Orlians & ii of the universities within the realme of England with the helpe & counsell of ffriar Bacon, these vi Consentinge in one that this experimente used after this manner followeinge in all degrees is as sure as the gospell, & a xi thimes by them proued haveinge a carrier at ther commaundemente to deliver or shew any manner of things that the[y] demaunded eyther of treasures Hidden, or any other things, Now this clarcke in divinitie & maister under God Thomas Drowre aforesaid, at Gods callinge of him before his departinge of his lif, out of this worlde, gave his full powre & authorytie at the requeste & Harty desire of this stewarde, asked of Chariti[e] he gaue fully all there powres to him in all causes to obteine as they had donn, to that he used him self & his companye punishinge them selues for the loue of Jesus Christe in all degrees after this manner as hereafter followeth, the which this steward promesed him faithfully, to se all thinges allway befor his worckinge, by Gods grace to be fullfilled, wherfor he made him very perfett in the sciens, wherfor thou parson or preiste aske euer counsell of thy stewarde.

This beinge done so the (?) steward so to deat (?) for (?) [for] (?) the loue of thy (?) God ????????????? [very faded]

[figure, knife]

[214]

Nyne dayes before thou begin this worcke, & 9 dayes after, pena[unce] (?) streytely I charge thee to take, ffastinge with bread & water, 5 dayes before thou begin, & 5 dayes after thou haste spedd, Also secretly I commaund thee to fullfill thy pillgrimages, what time thou hast, (?) spe[..] ffurthermor stewarde I charge thee in any wise to ^be^ pure & clene & to com in with thyne apparraile very clenlye clenlye [*clensed (?)] & to be contrite & sory for thyne offences done againste God, & clerely forgive all the worlde as frelye as Christ forgaue his deathe and as thou wouldeste be forgiven thy self of him, Also steward I charge thee in the paine of eternall damnacion

325 Hexagram similar to that in Lesser Key book Goetia. Words include: Alpha et ω, *sig-num* tav, Te-tra-gra-ma-ton, Iesus Christus, and (in Hebrew characters) IHVH.

326 Pentagram labelled “*pentaculum Solomonis*”, similar to that in Goetia, words include: aldiato, ballarot, bell??y, hally, hulliza, Soluzen.

327 Magic circle. Words and names include: Raphaell, Uriell, Pan^a^fratiel, agla vsion, agla, seraphim Gabriel, Michaell, / otheos athanathos, Sabaoth, anazapta, pentarisor, dominationes (?), agios / co?core, iskiros osamma, cristus, anatariel, oliton, merip~u, virtutes / *hic sedeat simull, et socios*] / *Circulus terre*.

that thou be trewe in ffullfillinge this worcke as thou wilt answere at the dreadfull daye of dome, bothe for them that be dead & for them that be alive, also I charge thee to weare next uppon thy bodye a sherte of haire & very sharpe of haire, also thou must privilye punnishe thy body with a sharpe rod of birche, ons a day, 9 dayes before thou begin thy worcke, & 9 dayes after for thine offences donn againste our sauioure Jesus Christe, Also I charge thee steward To doe thy dewtie to here mas, of St Syprian [Cyprian] devoutelye offeringe therat, re (? *etc ???) Nowe I charge thee to fullfill all these thinges Steward, as thou wilte obtaine thy purpose, & these things doeinge, trulye, without doupte thou shalt obtaine. But I charge thee looke all thy garments that longe to this worcke be puerly clene & swete smellinge &c.

This longethe to the preiste to use after this manner followeinge

Seauen dayes before the profe of this experimente, thy[s] I charge thee to be puer & clene contrite & sorye & puerlye meke in all causes, but speciallye live chaste, & use things, before said, in any wise 3 dayes before, then with good devotion say mas of St siprian & loke thou haue none uppon thee but pure clothes, honeste & cleane smellinge of swete oders & spices very swetely, & loke privilie that thou haue uppon thee they holy sacrament of an (?) element, and lett it be so privily kepte that it be knowne to [no] person livinge but to the steward & to thy self, & with that holy oyle thou shalte make a crosse on the forhed of the sword berer, what time thou & he entereste into the circle, sayeinge <sayeinge> the prayers that he shall thee shewe tourning you into the easte, & lette you haue privilye a stole to give the steward & look that you haue holy water made as the booke make[s] mension to cast uppon you and the sword berer, & in any wise looke that no hastines, nor noe sweareinge be used nor doe nothinge but aske Counsell of the steward & in noe wise fere nothinge what soeure thou heres[t] or seeste speke not but kepe thy minde on thy booke & somtime thou maiste cast upp thyn eye & looke to the steweard & if thou se him smile thou maist (?) be glad but no wise smile not thou for it may loose all the worcke that we goe aboute & put us in danger, More ouer this longeste to the steward and to the preiste for any wise you must be puerly cleane, I[..] [sur- (?)]roundinge of you & shauinge & you muste clene washe you in a bath made with leaues of Lorell. And after Confession it behouethe thee to be arayed, forsothe when ye in accordinge time desireste to enter the circle, & beware you haue noe spott in your clothes, nor in you[r] soules, for if there be any spott, within you or in your clothes, without dowbte the sprite takethe disdaine to com to you, as to person[s] unworthye, also 3 dayes before you worcke, kepe you ffrom anye manner of comunicacon, with or of women & naturall polusion & in noe wise but littell drinckeinge, & before you goe to your worcke, take your reste in a cleane bed & in clene clothes that thou maiste reste well. After that arise ^up^ & haste thee to worcke that thou wilt doe, but before take, this little recreasion of bread & water, & small fishes, for take not uppon thee to eate ffleshe before thy worckinge, nor yet thou with fastinge stomacke to goe to thy worcke at the leaste for dread of sights, to be ouercom & for werines of sprits, & kepe you ffrom lights of candles iii howres before [215] Also if you worcke on the daye, kepe you from lighte of it 3 hours before, then the sword berer must haue the ringe weringe it allwaies on the littell ffinger, on the lefte hand fasheoned as the steward hathe one longeinge to this worcke. Now ffollowethe the coniuration for this worcke, (&c) I coniure thee [? very faded] by the vertue of this bond that thou kepe thy appearaunce to the sitasion in paine that may fale me it I coniure thee or you N, In the name of God the father the sonn & the holy ghoste, that you sprits that be within this ground beneathe, or aboue, or aboute, that you goe ffrom this place a m^li^ [million?] ells & ther still to abide, till we haue our purpose. I coniure thee where soeuer ye be, that ye away hence that we may fullfill our desire & will *per hoc <u>deninum (*dominum?) dutum (*dictum?) miscuem (?) prolatum s </u>verbum caro factum est, et per preciosum sanguinem innocentum domini nostri Iesu Christi quem ipsum effundit, abiunt (*abiicit?) in ara cruce pro nobis steleratis quem virgo viri nesia, igne santissime, illuminata, concepit <u>peperite</u> (?) quae semper immaculata, Coniuro vos etiam, N, I[n] nomini (?) Iesu Christi*

*cui omne genu flectatur celestium terrestium & infernorum & omnis lingua confiteatur que [*quia] dominus noster Iesus Christus in gloria est dei patris & per hoc nomen sanctum carno [*carnem] & sanguinem ex maria virgine conseptum & notum [*natum] ace (?) per hoc universum genus humani red[e]merete in cruce humillitate immolatum fugite, fiat, fiat, fiat*. Also I coniure you, N, devills, elleus [=elves?] or firadraks hence, also you sprites, that oweth this treasure help us to it & as I am a true preiste I shall doe for thee to thy helpe, & in releasing of thy paines & increasing of thy great ioy & blisse, wherfor I charge thee or you & coniure bind & constraine, thee or you kepers of these goods, by the vertue of the glorius & hie name of God Tetragramaton that thou suffer it not to [figure] be chaunged into any kinde dede yneabull nor yet to be remoued, from our hands I coniure you N out of this grounde & also to avoid peaseablye without wind or wether, without thounderinges or lighteinges, we haueing knoweledge of your goeinge awaye, without hurtinge or harminge of me or any of my companye, or any creature, or of any manner of thinge that euer God created, I coniure you, N, & charge you by the blesed bloud of our lord Jesus Christe, & by the power of the holy sacramente of the alter, the blessed body of God our sauiour Jesus Christe, in forme of bread, I coniure you, N, yf you war a Cristian man or woman or childe, I charge thee by the baptime of Jesu Christ, I require thee by the sacrament that thou haste reseued & taken & by the manhood of Jesus Christe, I require thee N, by the vertue & powre of the manhood, the which was dead & rose againe openly from deathe to lif on the iii daye throwe his own powre, & so the godhed & the manhood assended into heauen bothe body & soule, on the assension daye, saieinge these words to his disciples.

Patrem meum et Patrem vestrum et Deum meum et Deum vestrum (John 20:17), so I charge you, N, for to helpe us, to this treasure that is in this circle wheras we haue made it throw the miracle of the allmighti God & by the might & powre of allmightie God, & by the mighte & powre of all saintes in heauen, I Coniure you sprite, N, by the might & powre of the presious bloud that was conteined & childed in a maid, pure & cleane without any spott of sinn also, enoch & hely shalbe dead in Jerusalem & the[y] shall rise againe openly, throwe the mighte & powre of Allmightie God, & of his glorious deiti I coniure & require & charge thee or you by the cursses of allmightie God that thou avoid by the words of whom thou oughts[t] to be obediente & all creatures heauenly, yearthly & helly (!) & by the obediens that thou owethe to our lord God, 3 persons & one God in trinitie ???????? [faded] the or you & coniure charge coarete & constreine thee or you In the most mighteste & most hieste name of God on,[328] (?) ell & oo alpha & ω, I constreine thee I coniure thee & binde thee & charge thee or you to helpe us unto this treasure not defraudinge of me nor anie of my fellowes &c. [216] ?? & drive thee out of this ground, we se??? by the ???????[329] of God, *deus deorum*, & by the great strenght of God that made all heauen with all wies glorious & all dignities worthines worshipps & all suffrags & by all the worthines & dignities in heauen, & by all the princes in heauen under God & by all (?) aungells & archangells under God & by al[l] holy euanelistes & by the powre of their officies, & by all the holy apostles, & by the powre that God gaue them & leue (?) them, & by all prophets & powre, & faithe & by all holy martirs & by their martirdome & by all virgines & virginite, & by all holy saints & their livinges to the pleasure of God & by all the holy Innocents & theire joies & by all the holy seniors & their powre & joies & by the holy alter of gold & by all the glorius joies merits & dignits in the hye lordshippe of God and by all the holy hallowed names of God, **on, & oo, alpha & ω, tetragramaton, emanuell, Iesus Christus, *deus & homo maiestas, de ita dignitas humanitas,*** & by all other the holy & mighty names of God, amen.

Then say the gospell, In principio erat verbum, &c Deo gratias dirige domine deus meus actus meos In bene placito tuo, & 'viam Iniquitatus amove a me & <de> lege tua miserere mei,' **agla, sabaothe, adonay,** In nomine patris omnipotentis qui celum verbo & cuncta creauit ex nichilo, hunc

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[328] Compare "...names of god, On, & oo, alpha et ω" on next page.

[329] Dan reads: "ground, we semus? y the ?"

c[irculum] incipio in nomine filii unigeniti qui humanum genus, suo precioso, sanguine redement [*redemit] & hunc circulum, circumfero, In nomine spiritus sancti paraclit[us] qui carda [*corda] apostolorum, & prophetarum sua Invisibili puenetravit potentia & omnia nomina dei nota & ignota. O sancti angeli dei, **Raphaell, gabriell, samuell, michaell, salamell, anaell, capciell**, adiutate nos in omnibus operibus nostris, & legat ista sentencia, Infra scriptam deinde cito ipsum sededo Iudicialiter, Sic Ego Cito, & moneo te, N, ut venias ad hunc circulum fatum in honore sancte trinitate Semell, bis ter quater per emptorie ut compares in pulchra forma hominis vel humana coram me & sociis meis, sedentibus vel sedendo in hoc circulo cito & moneo te, vel vos spiritus circum – stantes in ayre citationem deterre [*deterrere] sibi [figure of circle][330] In nomine patris filii & spiritus sancti amen & -- piu [?] cita [?] [*prima citation] Semell bis ter quater, per – quemlibet unum ut fitt legittime citatus – per auctoritatem domine nostri Iesu Christi – per prima monicione tres – horas ut pena sua – duplicit & per secunda – monicione, iterum tres – horas, & per tertia – monicione totus tempus – quem inter prima monicionem -- & ultimam & per sua inobediencia – pena sua semper invalescat, &c.

Ex auctoritate mihi – commissa, vel admissa 1o 2o 3o clamando ad 4or partes circuli, – veni festina[n]ter & nisi veniat, sedeat magister cito & scribat, contra eum, eius contumacionem tunc sedeat iudicialiter, & legat contumacionem, excomunicando sic O immunde spiritus N, per eo quia non obedisti mandatus domini nostri Iesu Christi dei tui nec precepta eius custodus, responde mihi quaere non excomunico te propter inobedienciam tuam & contumationem tuum, responde mihi ubicunque fueris in toto mundo que pro certo scio que tu fuisti & es legittime sitatus premonitus, Semel bis ter quater, & propter tuam inobedienciam & contumacionem excomunico & anathematizo te, de hiis scriptis anathematizat dei & domini nostri Iesu Christi & omnem sanctorum e[ius] ut non tu qui estas quosque desiderium & voluntatem meam compleas ac multiplico penas tuas, in infinitum, [faded] spiritus exorzisate & coniurate & obedias mandatis domini dei tui amen.

[217]

veni, veni, veni, & post quam venerit spiritus respiciate magister uersus illam plagam & videbit spiritum & dicat ei, O tu spiritus N per omnia supradicta te coniuro ut dicas mihi talia, & fiat tunc<e> peticiones deo gracias. [.... God ...... (faded)] I coniure thee[331] by these words followeinge, the which God said in the creation of the worlde, ffirst when he made lighte he said fiat lux & facta est lux, the, 2, word whan he made the firmamente he said fiat firmamentum in medio aquarum & deuidat aquas ab aquis the, 3, worde when he made the firmamente he gathered all the waters that were under Heauen, & then he said congregentur aque que sub celo sunt in locum unum & appareat arida, the, 4, worde, whan he made to springe all tres & herbes, he said Germinet terra herbam virentem & faciunt semen & lignum pomiferum faciens fructum, Iuxta genus suum cuius semen in semet ipso sit super terram, the, 5, word whan he made [the] sonn, mone, & starrs he said, fiant luminaria in firmamento celi & [*ut] diuidant diem [ac] noctem & ^[332] fuit in signa & tempora & dies & annos, & [ut] luceant in firmamento celi & illuminent terra, the, 6, when he made fishes in waters & birds of the aire he said producant aque reptile anime vivent[is] & volatile super terram sub firmamento celi, the, 7, when he blessed them & said Crescite & multiplicamini, & repleta [*-e] aquas mapauisque [*maris avesque] multiplicentur super terram, the, viii worde when he maid beasts & wormes & serpents he said Producat terram animam viuentem in genere sue [*suo] numenta [*iumenta] et reptillia & bestias terre secundum species suas, the, 9, worde when he made

330 Circle includes “locus mag[ist]ri”, “locus wiori” (?-), “ad habendum spiritum qui tibi respondebit de omnibus rebus & factis & de toto mundo sine dubio.” Around the outside are marked the cardinal directions: *Occidens,Septentrionalis, Oriens, Meridies* [West, North, East, South]

331 Compare p. 129.

332 Caret (^) in the text; marginal note: “sint or sunt.”

man he said faciamus hominem ad ymaginem & simillitudinem nostram & precipit [*praesit] pissibus ma[ris] & volatillibus celi, & bestiis terre & universeque creature, omnique retileque [*reptili quod] moventur in terra, the, 10, word whan he said Crescite & multiplicamini, & replete terram & subicite eam & dominamini pissibus maris & volatilibus celi, & universis animantibus que moventur super terram.

thus endethe the speache that God spake in the creation of the world, & of all creatures. & if ther be any sprits he shall arise on warrantis, & if he appeare aske him in thy mother tounge what he dothe there, & charge him to tell you, how ye shall have that goods, & by what meane, & by what crafte, & what time is beste, or in what day or nighte, or in what time or houre ye shal dispose the goods, & then charge him that he be redy to you, when that you com againe, & appeare to you, & ffullfill your comaundements

In nomine domini Iesu Christi ?? potenciam virtutes altissimi Signum sancte crucis +. super me facio ut spiritus non venient me ledere offendere ^agnare^ [*aggrauare] vel molestare non valeant Christus ad iuuante protegente & defendente, cui celestia terrestia & infernalia subiciuntur qui viuet & gloriatur solus per cuncta, secula seculorum amen. [Salua me (?)] domine & saluabor + salua me domine & salus ero + qm laus mea tu es, & omnibus diebus vite mee. **agios + athanatos +** Christus vincit Christus regnat + Christus imperat + Christus me benedicat & ad spe~ compellendos ab istus thesaurum hic in ista terra absconditus amovere me ad iuuet amen.

Domine Iesu Christe filii dei viui te suppliciter deprecar & exoro ut conserues me, Indignum simulum [*famulum] tuum, N, hodie & quotidie in omnibus operibus meis, & deprecor te sanctum patrem creatorem mundi, & per filium dominum nostrum Iesum Christum redemtorem humani generis & per omnia ineffabilia nomina tua & per omnes sanctas virgines tuas quod sunt in celo & terra, & quatenus me famulum tuum ad omni impedimento conseruare digneris, hodie & semper in isto opere ut maligne spiritus non possit me deridere, ruit (?) decepit Domine Iesu Christe filii dei viui qui celum & terram fundasti, & omnia qui in eis sunt mandasti, ut fierent digneris domine die isto & aures tue pietatis inclinare & exaudi preces meis ut opere mea valea ducere in effectum secundum meum desiderium & voluntatem.

[218]

Custodi me in opere iste ut maligni spiritus non possunt irredere me sed ut ergo possim super eos habere [potestatem][333] constringendi eos sicut meam eius, & sic ego volo, & [tu pater sancte] tibi clamo clamore magni per suam [*tuam] sanctam benignitatem & [misericordiam et] pietatem quatenus in me digneris sancta sanctam gracia[m] et intele[ctum] infundere ut possim facere venire omnis spiritus in figuris h[uius] impleant omnem voluntatem meam in omnibus que precipiam eis ad mea[m] voluntatem per nomine sanctum tuum ineffabilem, tu qui es trinus & unus deus patris & filius, & spiritus sanctus.

[Tu qui es trinum et unus deus pater et filius et spiritus sanctus, pater misericors pius et iustus,] adiuua famum [*sanum] & incolumem cum omnibus sociis meis ab istis spiritibus malign[is] ut non valeantur, nec possit me offendere, nec ledere, nec der[idere] sed in omnibus, & per omnia mea desideria, adimpleant, vel adimple[re] faciant cum effectum amen.

Explicit ….[faded]

[8 pentacles, one is damaged]

[219]

[11 figures, pentacles. One is obliterated.]

[220]

[333] Damaged parts of this page can be reconstructed by comparing with W110.

??????????????????????????????? [I think there might be a first line, completely faded???] any sprite, or sprits, as hereafter followethe, ffirst thou shalt tour[ne] thy self wit thy face into the easte & say thus, In the name of the Father, & of the Sonn, & of the Holy Ghoste, All you sprits that be here within this grounde, or water, fire or aire, by the space of a hundrethe ells on euery sid rounde aboute me, I coniure you & charge you everye one that you depart & goe ffrom this grounde, & tresure & that you com no more here, till that I & my fellowes haue don all that we will, & that you tourne not the treasure to noe other place, or likenes, nor that you hurt not me, nor none of my companye And to all thinges, I coniure, adiure, & charge, & binde all you sprits, by the mighte and leaue of God ^ our Lord Jesus Christ (???)^ by his ffleshe & by his bloude, by his temptacion fastinge and agonye, by his death & passion, & by his resurrexion, & by that powre & mighte, that he shall haue, whan he shall com, to Judge all the world, And yet I coniure you sprits all & euery one of you, by all angells & Arckaungells martirs & conffessors & virgines, & by all the holy companye of heauen, that you doe as is before rehearsed, to you. Also I coniure you by the powre might & vertue of heauen, earthe, water, fire & hell, & all things conteined in them, by sonn, mone & sterrs & lights & by all the torment of hell & all sprits. also I coniure you, by all signes & planetts & by the angells of them all, so I coniure you by all these holy names of God, + **Sother** + **Panton** + **Craton** + **Alpha** + **& ω** + **Agla** + **Ely** + **Eloy** + **tetragrammaton** + **Emanuell** + **Sabaoth** + **Adonay** + & yet I coniure you sprites by all the thinges that ever God made created or ordained, that you avoid from this treasure, & leaue it here till I and my companye haue wroughte all our minds, & that you hurt not me nor none of my Companye, to this I coniure you & adiure you by all the powre strenght & might of God the Father, the Sonn, & the Holy Ghoste, by all aires, earthes, waters, fires, ellements, planetts, carecters, stones, woods, grasse, & herbes, & relickes, by all yron, stele, brass, copper, & tinn, by all sylver, golde, bokes, & all vertue of all things that belongethe to man or beaste, & yet I coniure you & adiure you in Gods name, & in the name of Mathew, Marcke, Luke & John, & by Mary the mother of God our Lord Jesu Christe, that you goe and departe from this grounde by the space of one hundrethe ells one everye side & that you never com here to this place, here where I doe make this crosse [figure] by the vertue of him that died one the crosse ^of wood^ for mans sake & sinn, I coniure you sprits or sprite that kepes this treasure here in the ground that you goe your wayes & that Incontinente, I charg you by the dreadfull day of dome in the which day God shall Judge me & you, & all mankinde in whose sight the wicked & dissobediente sprits shall not be abell to abid but shalbe cast downe into hell, so be you plaged, & cast into torment & paine, yf you doe not departe & goe from this ground, by & by for I do bele[ue] that to what sprite or sprits so euer these bonds shalbe red, that yf they doe not flye & go from the treasure & grounde, euen at my comaundement, as I beleue that they shall, I coniure you into the powre of the ffeinde there to remaine till the daye of Judgmente. Also I doe beleue that you shall flye & goe your waye from this grounde, by the space of an (?) hundrethe ells on every side, Also I coniure you, by the powre & beleife of the iii kings tht offred to Christe Jesus our lord & sauiour & by that which they offred & by the names, & by the sounde of their names as these, **Jaspar** + **Melchior** + **Balthazar** + & by all good & faithfull men & women & by all their beleifs that they haue in God & his worcks. Also I coniure you & adiure you & b[ind (?)] you, by all the kinges of the aire, & of the earthe & water & fire, & a[ir] of hell, that you goe from this ground, & that you leue the treasure here wher it stands, & that you, not none of you, nor noe other ssprite or spr[ites[cary it not from us, nor turne it not into noe other likenes or fash[ion]. Also I coniure & binde you all sprits & elues & men, beaste & all doggs that none of you doe awaye or lett us, by God the maker & redemer of all things both visible & unvisible & by his wounds & heires sinewes & vaines, I charge you by the blessed trinitye, thre persons & one God omnipotente & celestiall, without begininge & shalbe God without end [amen.]

[221]

Also I binde & coniure you sprites & all other before rehearsed, by thes holy names of God that I shall speake & haue spoken, + **tetragramaton** + **anatemate** + **anatematevethe** + **Alpha** + **& ω** +

Agla + Jesus + [figure: Hebrew IHVH] + by the holy servis that we haue & by our preachers of the gospell by our faithe hope & beleife that we haue in God & his words Also I coniure you sprits by the misterye of God & by the holy crosse on the whiche Jesus Christ suffered his passion and deathe, by his buriall and risinge againe, & by his assendinge into heauene Even by & by goe your wayes and leue all this ground & things therin, as I haue comaunded you, by God the father the sonn & the holy ghoste to whom be glory honour & praise for euer & euer amen.

You must red this bond iiii times ouer, that is towards everye quarter of the worlde ones hauinge these carecters pinned one thy breste, & thou shalte spede one warrantise ffor this did bacon

[figure][334]

alphr e m i o b a d

e r i a b o d u

[figure] [figure] [figure]

[figure]

fbe outing bf x [...] abggr xuure be sixkr thxt ediirth in thr wbbu[335]

+ pote + porrexero + zebita + zerox (?-) + zarapton + peraclitos, *in nomine patris et filii et spritus sancte* Amen.

Say these 3 tymes ouer a cuppe of Ale beare or wine, then wrighte these wordes in a pece of paper & washe the letters out with the licore, & lett the partie drinck yt

Another for the same

+ Caro + Cara + redibit + Samim + Saboroth + Emanuell + paracletus + ***pater noster***

[t]b cxdsr slrpr[336]

In nomine patris et filii et spiritus sancte Amen + ***Beres*** + ***Reres*** + ***res*** + ***spes*** + *In nomine domini* + ***rares*** + ***res*** + ***spes*** *ut iste quiescat Amen*.

[222]

[figure, magic circle][337]

[in sec man:

The indexex r n b d

7 7 7 7 7

a e i o u r a b d]

---

334 Includes words: magnam + nomen + domini + Quod + tulit + Aaron . +

335 Written above in different hand, deciphering: "For biting of a dog adder or snake that runneth in the wood."

336 "To cause sleep."

337 Includes words: emanuell messias eleyson zapnachad/ hafbefa ampheniton anatymateveth tetragramaton / ely eloy panton Sabaoth deus Craton mon gane~ ortha Christe archima theos hon anatymate agla Sother.

Terebinthus

It stoppeth Tenasmus made in a suffumigacion uppon the cooles Terebinthus [ounce] ii often washed in fennell, & or finne water then put into it the powder of new saffron, & Hiera simplex, ana 3 (dram?) [pound] (?), & kepe this in a box , & whoso feelethe greife within their gutts or raines lett them eate of this, [dram] ii, euery morninge duringe, 4 daies [inset:]

```
          1        2          3
     T955n49n9  7935549on  t903e5490
         4        5    6     7
     T9035n4  793en  7a35  7a3
   c be
 x n  r x n
```

7xc7p7 7m7gd

```
     et
 x d  r    n r
```

7l7m 7t scr7b7

```
     deroum (?)
 d d  dr  d
```

7n7m 77rb7m

```
 pro atum amen+1 give it seavn dayes for an ague written
   b d d   nr    ndr n   red   xur   b  x  x dr   n  r
```

pr7 7n7m d77m, G777 7t s777n d777s f7r 7n 7977 wr7tt7n

```
           d  b   rxdr  x  b  r  x     r  rxdr   r
```

7pp7n s7777n 7lm7nd7s 7nd th7 s7777nth7

```
          uppon seaven almondus and the seaventhe
          x  b  r  ndr d  b x  b  r
```

7lm7nd7 g777 7nt7 7 d7gg7

```
          almonds give unto a degge
```

alphabet

bcdrb / r

aeiou / s

Tr eb5uc ernecptdrn[338]

write these letters eyther uppon a thin plate of leade or tine

v g b o f e o r e o n i a p v, d And lett the parte wear them aboute her, And if it be possible, lett her not knowe therof but especially no creature but the giver

338 (In pencil:) To cause conception.

bn rthco fro thc vbmc p5oprvc bui vr tr [.]nc 5vci[339]

S + S + l~n + mx + ks + n + nn + P + xx + l + x + 6 + conn + xix + s + i + l + l + m + Ry + 8 + x + l~n + ur (?) + ij + l~i + 6 + , Porab5^t^m cvtc

[223]

A speciall good for women in Traivaill[340]

Write in a peece of paper these words followinge *Elizabeth peperitt Iohannem Baptystem, Anna Mariam, et maryam peperitt dominum nostrum Iesum Christum sine sorde syne dolore, in Honore scante [*sancte] marye ^et^ sanctem Iohannes baptiste, exeas Infans ab utro matris tue sine periculo, vell, tue, vell matris tue, amen*.

beinge thus written laye it secrettly on the topp of her bellye & praise God. prabstsm.[341]

ffro thc bgsc[342]

1 Calendant 2 calendan 3 calenda 4 calend 5 calen 6 cale 7 call 8 ca, ebndv.

ffor one that is bewiched

ffirst say the gospell of St John 3 times, then say in the name of the father the sonn & the holy Ghoste, that euen as this water & urine dothe now wast consumme & burne, so may his or hers their wictcraftes Inchauntements socerie or charmes which did or hathe bewitched this person, N, may presentlye by and by returne & lighten uppon them selfes againe, & to this I do charge you, by these names of God our lord Jesus Christe **tetragramaton, alpha et omega, messias, sother, emanuell Adonay, algramay, diagramay, agla, Joth, tetragram, saday,** by these names & by all other names, & by all other names of our lord Jesus Christe, doe I con[iure] you, that you doe cause that euen as this urine doth, &c.

[In marg: The Alphabite or letters

b c r d s 6 6

a e o i v w v]

Tbkc thc sodnc rf thc pbotdc thbt dn acsdethci bni ucthc dt dn b prtc elruc erscoci, then tbke a pdgcrn hbotr bni utdehc fdsc ncilcu dn dt, bni ucthc sdthc thc sodnc tdll thc sodnc ac ernusmci ubdngc bu du barsc sodttcn

In the beginninge was that word, that word was with God, & that word was God. This same was in the begininge with God. All things was made by yt, & without yt was nothinge that was made. In it was lyfe, & that lighte was the life of man. And that lighte shineth in the darckenes & the darcknes comprehend it not. Ther was a man sent from God whose name was John, this same cam for a wittnes to beare wittnes of that lighte, that all men throught him mighte beleue. He was not that lighte, but was sent to beare wittnes of that lighte. This was that true lighte which lightenethe euery man that comethe in to the worlde. He was in the world, & the world was made by him, & the worlde knewe him not. He cam unto his owne, And his own receiued him not, But as many as Receiuede him, to them he gaue prerogatiue to be the sonns of God. Even to them that beleue in his

339 An other for the same purpose..............

340 In marg: HP

341 I.e. “probatum” (“proven”).

342 In margin: “ffor the ague.”

name, which ar borne not of bloude nor of the will of the fleshe, nor of the will of man, but of God. And that word was made fleshe, & dwelte amonge us, & we sawe the glorye therof, As the glorye of the only begotten sonn of the father, full of grace & truthe

- - - - -

The lord was the firste man that euer there was pricke uppon

[224]

To cause a sprite [to] appere in thy bed chamber

On [mercury] day & houre enter into thy bed chamber or in som chappell far ffrom the barking of doggs with a burneng candell of clear waxe. thow must haue Lignum Aloes att thy head. And saye thes words ffolloweing thryse Sanctus ^3^ (?) in dye mercurye dominus noster Iesus Christus fuytt prodytus syve tradytus + *sanctus sanctus sanctus in dye Iovis domynus noster Iesus Christus fuytt captius tentus et flagelatus + sanctus sanctus sanctus in dye venery domynus noster Iesus Christus fuytt suspensus plagatus et sepulltus sanctus sanctus sanctus deus cum omnybus sanctis tuis mytte mychy ballanchum*. And upon the daye of [mercury] yf thow wylltt do this worke thow shouldst ffyrst confes thy Sellf thatt daye And say the aforesayd words three tymes. and then go to bed And watch, And a bearded man wyll com unto thee then aske of hym his name, his name is **balanchus** then aske of hym whatt thow wylltt, And he shall tell itt thee withall truth, And wyll aunswer thee withoutt deceytt. This hath byn held A profytablle exeperymentt.

Magrano[343]

Go under an ellder tree att mydday when the sonn is hottest, And under the shadow straw consecreatted rushes And call thryce **Magrany** vell **magrano**, And there wyll apeere before thee an yearbe shyneing lyke golld And behynd itt a ffayr womann, which wyll aske thee whatt thow woldest haue, And thow shallt haue Any thing thatt thow wylltt aske, then take up the yearbe, And thow shalltt nott wanntt Any thing whylest thow keepst itt.

An excomuycacion

I con[iure] thow or yee S[prite] d (O?) N by the powerfull words before reahearsed vel proceeding from my mouth haveing bin Lawfully called warned And Syted to Apeere before me & ffor as much as you haue nott made your trew Aparaunce According to the tenour of my call or conjuracion in yealding your dew obedyence therunto as ye ought yee haue ronn into the greatt contemptt of God thatt made both ^thee^ And me, And therefore by all the power & Aucthorytye geven me by our Lord God I pronownce yee excomunycatt And accurst And for ever to ^be^ depryved of all your ease honour and offyces to go into utter darknes And to burne in hell fyer withoutt redemptyon And all wayes And from tyme to tyme to be vexed greeved & tormentted with Infyrnyll paynes And tortures untyll yee wyllingly And dyllygently Apeere unto me And yeld your obedyence unto me, And be redy And wylling att all tymes And in all places to obey my Invocacion, by the vertues And powers geven me ffrom my Lord God which is the trewe Eternall and everlyveing God through Jesus Christ our Lord Amenn.

fyatt fyatt fyatt Amen.

[225]

[343] In left margin: “HP”, and further down “w”.

Pro cristallo

Inprimis fac signum sanctem crucis in ffronte mulieris dicendo + In nomine patris et filii et spritus sancte amen. dicat ter, pa[ter] n[oster], ter aue [maria] & ter credo. Istos eciam 4 psal, deus mesereatur nostri, deus in nomine tuo, miserere mei deus, laudate domine in sanctis eius,[344] et tunc orationem sequentem.

Domine Iesu Christe Rex glorie dignere mittere nobis tres angelos bonos, viz, **anchor, annachor annulos** qui dicant et ostendant nobis veritatem sine falsitate vell fallacia, de omnibus rebus de quibus inter rogabo, domine Iesu Christe qui conseptus es de spiritu sancto natus ex maria virgine passus sub ponsio pilato, crucifixus, mortuus & sepultus descendisti ad inferes tertio die resurrexit a mortuis & sepultus ascendisti, ad celos sedes ad dextram dei patris omnipotentis, inde venturus es iudicare viuos et mortuos & s<c>eculum per ignem, & sicut tu es verus deus & homo, mitte huc nobis tres angelos bonos, palam comperituros, vell qui compareant statim, in isto cristallo, viz, **anchor anachor & analos** [sic] ad visum istius, N, per ista sanctissima nomina dei, **eloy, tetragra<gra>mmaton sabaoth, alpha et omega,** principium et finis, expediatis, & vos angeli & prophetis requiro vos rogo & contestor per sanctam mariam matrem dominum nostri Iesu Christi, et per novem ordines angelorum cherubin & seraphin, thrones, dominationes; principatus et potestates, & per virtutem archangelicam, michaelem, gabrielem, raphaelem, uriel, qui non sessant clamare ante thronum dei, semper nocte, dieque cantantes, sanctus sanctus sanctus dominus deus, sabaothe, qui est qui erit & qui venturus est, Iudicare mundum, & per omnes relequias que sunt in celo & in terra, per lac quod dominus noster Iesus Christus, de mamillis santem marie virginis exuxit cum vere puer erat ille in hoc mundo & per vestem, coccineam quia indutus est Iesus Christus, & per unguentum quo sanctam maria magdalena unxit pedes Iesu Christi, & torsitt eos capillis, capitis, sui, quod palam, & sine mora comparatis ad visum istius N, in isto cristallo,

* Here it will appeare like as it were a clawe in the cristall & if it doo not appeare begin againe, & if it doo appeare then speake to the firste, & call for the second as you did for the first, beginning againe & so prosede till you haue all thre, & to the first say thus

ad primum angelum

O angele dei bene venisti, In nomine patris et filii, & [spiritus] sanctus amen. & per illam intencionem quam habuit deus in mente, quem deposuit Luciferum de celo, ad, puntem (?) inferiorem inferni *& elegit vos pro valentissimis angelis*

ad secundum angelum

O angele dei bene venisti in nomine pa[tris...], amen, et per virginitatem beatem marie, virginis, matris dominum nostri Iesu Christi, & per virginitatem, sanctem Iohannis Baptisti & per caput eius.

ad tertium angelum

O angele dei bene venisti in nomine pa[tris...], amen, & per reuerenciam passionis domini nostri Iesu Christi, et per reuerenciam sacramentum altarum quod deus noster Iesus Christus fecit in cena sua, & dedit, discipulis suis, quando dixit hoc ^enym^ est corpus meum hic cessat puer

[In marg:] & dicat, magistr' magr' [O] vos, ut sequitur

[226]

[344] In marg in second hand: Thes be the fower psalms followinge: / psal. lxvii / psal. liiii / psal lvii / psal cl.

then say this exorcization over the cross [*crystal][345] & facit signum crucis

O vos angeli, rogo vos precipio vobis et vos exorcizo per omnia [prin-]cipalia nomina dei que non licet homini loqui nisi in articlo mortis & per virtutem spiritus sanctus, & per reuerenciam passionis dominum nostri Iesu Christi & per reuerenciam sacramenti altarem, quod deus noster Iesus Christus fecit in cena sua et dedit discipulis suis quando dixit, hoc est corpus meum, quod monstretis, mihi veritatem, sine falcitate vell fallacia petita vell requisita & petenda vell requirenda.

Thus must you say at euery time that they shew not the verye truthe

\- - - - -

if the sprite will not answere derectlye or refuse to answer thee use these words *profatum*

O vos angeli improbe maledicti produri cervicis, obstinati & profracti cordis quid moratis, cur non respondetis, plane & sine mora quid inquam statis, cur non obediatis sanctis nominibus dei, cur resistatis sanctissimo nominem Iesu, cui omnis potestas in celo & in terra & in inferno data est, cui omnes creatura, in celo, in terra, in inferno & in abisso, obediunt audiunt, & cui nulla creatura resistere potest, ego vos o maledicti & obstinati in hoc nomine sanctissimo Iesu & nomen sacratissimum Iesus, vos ana[the]matizo, & maledico, sicut ipse maledixit, ficui fructum, non ferentem & in stagnum ignis & sulpheris, vos religo usque in extremum diem Iudicii et vos privo ab omni virtute dignitate et officio, nisi statim plane, de lucide sine mora fraude vell fallacia, respondeatis et ostendatis *requisita, et requirenda*, per eum qui venturus est Iudicare, vivos et mortuos et seculum per ignem, fiat, fiat, fiat.

* * * * *

Coniur’ et probatum est, de furto

Hoc fieri potest in propria persona sine alia per semel ipsum pro omnib[us] rebus furatis et ablatis omni re dubia in gemen cristallina sine puero, videbis angelos in lapide et de omni re dubia sine fallacia veritate loquentur vell <vell> de furto homicidio thesauro obscondito de statu auerum [*amicorum], viventium mortuorum & de rebus occultis siue de quacunque re volueris: accipe cristallum clarum, lucidum et aliquantulum grosum, et corigiam unam grosam ceruinam, quam prolucet per medium ponantur gemma cristallina et dicatur hoc modo: In nomine sancte deitatis,

hoc dicatur, donec tota torturam in qua gemma est inuoluta, in manu tua dextra ad solem calidum circa meridiem, ad videndum quicquid volueris & sicut dictum est videbis, pro certo per tuam spirationem et istam qui sat [*sequenti] coniuratius et dicet de rebus omnibus quesitur et omnes circonstantias demonstrabit, cum suis factus sociis et declarabit que placuerit et venire faciat socios suos et demonstra in foroma decora et sertum deferet in capite vell coronam et de indumentis, vero non dico quia aliquando veniet une in colare et aliquando in alio cum venerit dicas quod ipse faciat, in forma latronus [*latronis] vell huius de quo interrogas, vell queris et quod veniat cum rebus furatis et statim revertett et furem cum degiti[s] ostendet et res & locum per quem intrauit et quomodo et qui et quot socii cum eo fuerit, petas de nominibus & scribet si velis petere vell potest petere de rebus occultes de thesaurus abscondito et si illud habere peteris vell non et cuius debet esse et appareat tibi omnia maleficia, et de mortuo et de viuo si viuus sit an non et quid facit, et inquam terra sit, et si deceat redire vell n[on] et de patre et de matre potest querere et docebit omnia.

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345 Per. Sl. 3849 fol. 4v.

Coniuro te N, viteon, muron, qui habitatis in bosco, o vos coniuro e[t] socios vestres adiuro et adduco, & impero ^vos^ ut cito et sine mora comp[are] in hac gemma cristallina et parati sitis ad omnia precepta mea obediend[o in] omnem voluntatem meam, complendo.

[227]

Coniuro te bostael et bosco & bollo, per pat. &c et per alpha et ω, et per tremendium diem Iudicii, et per virtutem dei metitam [*et meritam] et per omnia nomina dei in effabilia et fabilia quatenus cito et sine mora in gemma ista cristallina compareas in propria persona et pulchra forma indutus et sertu in capite tuo deferas, et aducas, tecum socios tuos, ut te, et illos videre possum per perseptum meum, mihi non terendo nec alicui creature nocendo, et per istam coniurationem, de, te, mihi, et omnibus hic stantibus et omnibus quibus ego iussero et nisi hoc, facias, ego, te, per vertutem dei omnipotentis, et per virtutem omnem sanctorum nominum condemnabo in ignem eternum, usque in die Iudicii mitti, iubeam: istis completis dicas ipse si venerit ei ut semper at tuam invocationem et preceptum veniat et tuum velle faciat et in gemma ista vell in alia statim, appereat et ad omnia interrogata breuitur (?) respondeat, et si non fecerit, Condemna ipsum ata,

ego te condemna **estatell** et in ignem internalem te mitte iubio, per virtutem dei viui et veri omnipotentis & per virtutem omnium sanctorum suorum, et per pietatem [*potestatem] quam habeant deus [*super vos] ut semper, sis in inferno ligatus catenis ignis, donec visibilem nobis appereas in hac gemma cristallina, et meam impleueris voluntatem quod (?) si non prima die non apparet, dic secunda die eadem coniurationem et si non<t> veniat dic iterum tercia &c.

* * *

Omnipotens et eterne deus conditor celi et terre, et eorum que in ea sunt qui es primus et novisimus, innitiam et finis, qui Adam ex limo terre creasti, ad imaginam tuam formasti et in paradiso locasti, O tu **adonay**, ip'm, adam, ob, prevericationem mandati tui iterum a paradiso expulisti et custodes cherubin et seraphin posuisti eum gladiis, quasi igne vibrantibus ut terrerent eum ab introitu, O clementissime et misereco[r]dissime deus, qui ex immensa misericordia, et inestimabili bonitate filium tuum unigenitum Iesus Christum dominum nostrum salvatorem et redemptorem mundi, in mundum mittere dignatus fuisti, ut humanam naturam assumeret, deitati uniret ut perfectus esset Christus quem angelo annunciante carnem ex maria virgine assumere et inde nasci voluisti, ut perfectum se ostenderet hominem quem tradi ligari, conspui alaphis cedi pro agonia guttas sanguinis sudari corona spinea capite suo imponi flagris cedi vestimentis denudari purpurea circundari et iterum vulneribus infixum vi avelli et crucem vastam humeris suis tenerimis, imponi, *et +amlari ut pro pendere corpus tenerimam sustenere, tantum omnis non potens gemens, succumbere coactus fuit quem trahi velli* et extendi in cruce, *ut, hia~nt Iuncture, rumpunt nervi et vene in altum elevi et pro augustia*, et dolore, clamare Lamathabathani felli, et aceto poturi spiritum emittes et mori postea latus eius sanctissimum, lancea perforari voluisti, unde fluxit flumen sanguinis et aque in redemtionem mundi, quem sepeliri et ad inferos discendere et captiuos inde reducere et paradisum aperire et iterum ad te assendere voluisti, unde venturus est iudicari vivos et mortuos et seculum per ig[n]em.

* * *

O sanctissima **adonay** per crucem sanguinem et per passionem eius et sacratissimum nomen eius Iesum benedica & sanctifica hoc experimentum siue charaterem ut obteneat effectum ut ego ipsum prorgaue favorem gratiam, et amorem omnium hominum habeam et teneam, ita ut quidcunque petiero rogavero seu postulavero ab alique homine impetrem et obteneam, nec habeant potestatem [228] Denegandi, sed statim voluntatem meam adimpleant, et quod omne spiritus et potestates aereas siue infernales, nec non enemici mei visibiles et invisibiles noceri mihi non queant sed a malitia disistentes voluntati mei obediant, et eam sine mora impleant, per eum qui venturus est Iudicari vivos et mortuos et seculum per ignem. Finis.

Experimentam ad habendum spiritum sibilla in candela

Que verociter respondentur tam de furto, quam de thesauro & de quidcumque volueris in primis sis mundus in consiencia, & accipe candelam nove cera, et illumina eam & tene eam in manu tua dextra & dic sic:

Coniuro te **sibilla** per patrem filium & spiritum sanctum, per deum verum deum vivum per sanctum & per deum qui omnia ex nihilo condidit & creavit, & per virginitatem beate marie & per virginitatem beati Ioannis evangelisti, per virginitatem beate margarite & per omnes virtutes celorum, per omnia [+nomina] devina que sunt in celo & in terra, & per omnia nomina que sunt in hoc libro contenta, & per ista nomina **agla, tau, tetragramaton, adonay, unigenitus via sapientia virtus** que tu **sibilla** mihi virtute verbore predictorum appereas hic in candela & te mihi in pulchra forma humana & decora in specie angeli & de qualibet de quam te interrogavero dicas veritatum, Ita que ego vocem & demonstrationem audiam et intelligam & ita venias ut mecum maneas et cum te licentiauero recedas nec in aliquo me molestes per eum qui venturus est iudicare vivos et mortuos & seculum per ignem amen.

Ad huc coniuro te **Sibilla** per deum vivum per deum verum per deum sanctum & per deum qui cuncta creavit ex nihillo, & per sanctam mariam matre[m] domini nostri Iesu Christi & per **Michaelem, Gabrielem, Raphaelem, Raquelem,** et per omnes angelos, [+archangelos,] thronos, & dominationes, principates, potestates, et per omnes virtutes celorum per celum et terram per solem et lunam per stellas celi & undas maris per sanctam Ioannem evangelistam, per sanctum Ioannem Baptista qui Christum in flumina Iurdanis baptizanie, per evangelistas, m, m, L, I, per mortem & passionem domini nostri Iesu Christi,

per spiritum sanctum paracletum per tremendum diem Iudicii & per partum beatem marie virginis & per omnes sacerdotes dei qui coram deo sunt coronati & coram eo exorate & per **a, et, ω**, initium & finem & per hoc nomine **tetragramaton** viuificabile & per alia sancta nomina dei **agla, tau, anazapta, anapheneton, stimulaton * adonay * sabaoth * emanuell *** & per omnia nomina sancta que dicta sunt vell dici possunt de deo vell nominari que ubiqumque fueris **Sibilla** huc accedat [*accedas] sine mora et molestia te virilite[r] coniuro & exorcizo per planetam modo regna[n]tem, ut in candela mod[o] mihi visibiliter appereas sine mora & de omnibus a te interrogatis veraciter respondeas sine aliqua falatia vell dolo, vell falsitat[.] per eum qui venturus est Iudicare vivos et mortuos & seculum per ignem amen.

Et cum spiritus apperuerit dic, coniuro te **sibilla** que appereas in hec candela, in nomine patris &c amen. & per virtutem presiosi sanguin[em] Iesu Christi & per hec sancta nomina dei *** agla * tau * anazapta * anaph[e]neton * stimulaton * sabaoth * adonay * emanuell *** & per totam coniurationem predictam, tuum adventum constringentem ut non resedas [*recedas] ab hac candela, quousque veraciter mihi ad omnia mea, interrogata, respondeas, & a me licentiata fueris amen, Tunc quere queviscumque habeas tuum negotium, expeditum licentiabis eum sic coniuro te **Sibilla** per patrem filium & s. s. & per hec quinque nomina dei *** agla * tau * Ioth * tetragramaton * adonay *** ut ad locum tibi adeo summo destinatum vadas, & que nulle creature noceas nec molestas, & [229] Honesto modo recedas & nulle creature nocueris, & quando cunque et ubicunque te invocauero, sis mihi parata & statim mihi incontenentis obedias, in nomine patre & filii & spiritus sanctus amen.

For to take foules with your hands.

Take the sede of Henbaine, & the sede of popies the sede of Lettis and the sede of Hemlocke, & stampe them well & beate them all togither in dreges of wine, & doe wheate therin, & lett it sethe well, And then streane it & take the wheate, & fiat.

For a maid's thought.

Take a stone that men call agagats and lay it on her lefte tethe when she is a slepe

Pro Amore in the day & houre of [venus].[346]

Wright this figure in thy lefte hand & touche a maide or a woman [figure] the which thou woulds[t] haue before the sonn risinge on the friday & in his houre, & she shall follow thee, and if thou canst not touche her, shewe it her & she shall follow thee, with these words & R. & ye, **asseraph, assmobias, Nil** [figure] [figure] **i eye asseraphe, assmobias** [saturn] kes [=characteres] cum sangue vesperti lionis vel columbe.

Against theues.[347]

Carry with thee these carecters written in virgin parchement, [figure]

Against thy enemies.

Visible & invisible by God grace his allmighty power aswell against euill pestelence & all yll ffamyn, these letters written in a cleane linnen clothe let them be borne **oyson** the angell did give them to kinge Karroll, & did comaund him to beare them of the parte of God in perill [figure]

[figure, cross]

Wright these, & allwayes bare these carecters with thee, & ye **asserephe asmobias** [figure]

Whosoeuer these letters or carecters shall beare with him his enemies shall haue no power to hurt him, but rather to feare him. [figure]

Bgbenvtc wdeeobstc ["Against witchcraft"]

That thy enemies shall not ouercom thee in thy cause, write on iii lourell leaues & bere them with thee, **michaell + Gabriell + Raphaell +** hbngc thcm bbrstc yrso ncekc ["hang them about your necke"]

For axis or ague.

Write this verse in a aple that is to say in 3 parts & let the sicke confesse himself to God, & the first day to eate one parte that is + *in nomine patris* + *pater est vita vivens alpha & ω* the second + *et filii* + *filis est sapiencia patris geniti* + Emanuell the thrird [sic] + *Et spiritus sancte est amor* + *ab utroque precedens paraclitus* Amen.

For sorrowe of the [t]eethe.

Write these iii names in a hasell wand of one yeres growth. And if he be a man, say "John wher is your paine", & if it be a woman, saye "Joane wher is your paine", **marga, dura, trazam, ^i^ pega ^ii^ tega ^iii^ Sega ^iiii^ dera** & <Et> femmam.

[230]

346 In left margin: HP.

347 In marg: HP

A charme for thndbr drrdm *prbbxtdm* [thieves … *probatum* "proven"][348]

God that s???the in trinitie, that is one God & persons thre, as westo[??] I beleue in, for thy grace & for thy might, saue me good lord both d[ay &] night, from all my enemies & from all theues, & from all that be [...] & by the vertue of thy right arme, saue me good lord from all ha[rm] I coniure Him by the vertue of thee, that all theues abide [...] whersoeuer that I gooe or ride, make him lord me to abide, & d[..] to him what me list in feild or in Towne, or whersoeuer that [..] ne let no theues goe me fro, er that I haue my will donn, me [...] him never further Ronn (?), father & sonn & holy ghost, in thee is [...] & might & ^???^ moste, In thee is the beginínge & endinge, in thee is vert[ue (?)] of all things of wood & stone grasse herbe & tre, & all thes[e] vertues liethe in thee, & by the vertue of all good praiers, t[hat] ever was said by faithfull heires, & if ther com any theues for to Robb or to kill, that by thy power & might they doe stand still, And that they stand as stiffe as any stone, & haue power awaye for to be gone, theiues theiues theiues still do you stand by the mighte & powre of Gods holy hand, And by the vertue of the holy trinitie, swete lord in persones thre, as ye be holy in trinitye, lord ye graunt that it so be fiat fi[at]

prbptrr fdrtb[349]

ffor St charitie, *fiat, fiat, fiat*, then say this thre times Lux amia moria, &c **Eye asserephe, assmubias** vel **assnobyas, Cospax**.

prbptrr fdrbrrm prbbxtdm[350]

In Bethelem God was borne betwene ii beast to rest, he w[as] laide in the stede, wher was neuer theife ne man, but the holy ghost the trinitie, that same God ther was borne, deffend [our (?)] bodies & our goods & our cattells from all theiues, & from harmes, & from all manner of mischeifes, whersoeuer [..] bin by land or by water, betide or betime, *in nomine patris & filii et spiritus sancti* amen, lux amia moria lux amia moria, lux amia moria **Eye assarephe assmobias** vel **assnobias, Cos[pax]**

Erxprrrmrntr fbr thrnbdrs ["Experiment for thieves."]

I cbnndrr yld thrndrs ["I command you thieves"], by the vertue of the father the sonne the holy ghost, the holy trinitye, as westely as I beleve in thee throught thy vertue & thy mighte, saue me good lord bothe day[e &] nighte, bothe within & withouten, in euery place & all aboug[ht] from all myne enemies, & from all theiues, that no man ha[rm] us throughte our beleives by the vertue of Heauen, ear[th,] water & Landes, & by all that euer was wroughte by God[s] Hands & by the vertue of wood, herbe, stone, grasse, & <&> by all the vertue that may be, & by the vertue of euer[y] sacrament, that euer was wrought by Gods judgment, & all that euer God hath wroughte, or euer did or euer th[...] And if her com to me any theues, or any body me to hurt or harme to rob or to sleue (?), so some him or them to binde & to [..] takinge robbinge or to sleue, that they may stand as still as stone, till I bid him or them be gone, And as westely me[..] him behindethe & walkinge out of there mindes as the Jw[es] were blinding, when Jesus hid him in his godhead in the temple, God graunt that ye may be trewe, as westely t[..] God beleiue, then say, p, n, a, & the c,[351] fiat.

348 Thevs issim probatum (???)

349 ???

350 In pencil in margin: probatum / prapt firaoom / ho-aaxtam

351 I.e. Pater Noster, Ave [Maria], and the Creed.

+ And if he may not goe hence on Gods name bid him goe henc on the devills name, & com no [more] there.

ffbr t7^ld^ m7k7^xbr^ th777^rdrs tb st7^x^nd7^r^ ["For to make theues to stande."]

in nomine patris filii et spritus sancti fiat

N cbnndrr, ybd thdrdrs ["I conjure you thieves"], by the vertue of the father & N cbnndrr yld thrdrs ["I conjure you thieves"], by the vertue of God passion, & of his assencion & of his resurrection, N, cbnndrr yld thrdrs ["I conjure you thieves"], the vertue of the rawmyge [k-?] that God was rawmye [k-?] with all the bawmynge stone, N cbnndrr ybd thrdrs ["I conjure you thieves"], by the virtue [of] the baptyme that God looke in [blank space] sarden (?), N, cbnn[drr] [231] ybd thrdrs ["I conjure you thieves"] by the vertue of the wounds of God that bledd one good ffridaye N cbnndrr ybd thrdrs ["I conjure you thieves"], by the virtue of the sepulchre that God was buried in, still that you stand, & noe further goe, *in nomine patris filii et spritus sancti fiat*.

Domine Iesu Christi Salvator huius mundi (?) et redemption^e^ omni fideliter, tu ***alpha et, ω, messias, sother, Sabaothe, adynay*** *salva me ab omnibus viciis [*viscatoriis] diabolicis et ab omnibus latronibus et si aliqui latrones veniunt hic exspectabunt, per virtute flori nomine dei ali que actipere,* ***agla et, ω,*** *et,* ***ola, ely, eloy, sabaothe, adonay, tetragramaton,*** *fiat*.

Tb m7^x^kr bnr fxnrr ["To make one fair." (?)]

You must take vine water one quarter, one M (?) of wild tansey one M of Higramen, put them in a glasse togither vn~ till the water dothe stincke, & then straine yt, & put it into the glasse againe then put in di (?) oz (?) of suger candy small beate then put a little camphere, then put as muche white burras, then put thre leaues of gold, then shake all these togither, & sett the glasse in the sonn one fortnighte, then straine it againe. At nighte take a pece of scarlett & Rubb ybdr f7^x^cr ["your face"] over nighte with it, then in the mourninge take a pece of cleane white linnen, & dipp the same in the water, then when yldr fxcr is drye, with in a quarter of an houre, Rubbe ybdr fxcr ["your face"] with the scarlett againe.

Take a Lemman & pull out the carnells then put in a little sugar candye, & ii leaues of goulde, & put it in then take a thred & binde one the couer of the lemman againe & sett it on the emberes & rost it like an egge, for the space of half an houre then let it be could, then Rubb ybdr f7^x^r ["your face"] with the scarlet, & then take a little out of the lemman on a peace of linnen clothe & wipe ybdr f7^x^r ["your face"] with it.

For the tothache.

Wright these letters in a square pece of wood:

[figure: + te + tra + gra + ma + ton + / annis buclo]

& when you have donn, cleane the wood in the middeste (?) & burne it x f7r thr s7m7 s777ngr th7s7 w7rds 7s f7l7w7thr ["for the same saienge these words as folowethe"], Maria emanuell ananizapta s77 the g77th margery longe in the name of the father &c

Tb m7k7 ?? 7nd w7 ?? t7 d7nnc ?7 xs f7l7 th7 ["To make a maiden (?) to daunce as followeth."]

First wr7ght in v7rg7n p7rch7m7nt7 7r w7x7 opvcns nepos castor popas cely puphas, lendula

pendula, & say this 7 c7n7nry thy, per, or, w, by th7 n7m7s that are wr7t7n in th7, that whosoeuer c7m7 in h7r7 sh7ll7 d7nnc7 [“first write in virgin parchmente as wa?? op? .... pendula, & say this I coniure thee per pater ? by the names that are writen in thee, that whosoeuer came in here shalle daunce.”].

Tr m7b7 7n7 ?? f7l7w7 ?7 [“to make one folowe thee.”]

Wrighte th7s7 l7tt7rs 7n7 th7 w7dn7sd777/ d. n. ss g g h h, before the sonn rise, & t7uch7 h7r in what place th7d7 w7lt7 xnd sh7 sh7ll f7l7w7 th7, And yf thou willt proue yt, t77ch7 7 d7dg7 & h7 w7ll f7l7w7 th7 [“Write these letters one the wednesdey d n ss g g h h before the sun rise, & touche her in what place thou (?) wilte and she shall folowe thee. and if thou wilt prove it, teeche a dodge & he will folowe thee.”]

Pr7 7m7r7 m7l77r7 [“pro amore muliere”]

Wrighte 7n7 7 7ppl7 th7s7 n7m7s f7l7w7ng7, guell, faste, nel, elsell, Ilysell, & g777 h7r t7 77t7 & 7t sh7lb7 [“Write on an apple these names folowinge, ‘gruell, faste, nel, elsell, Ilysell,’ & giue her to eate & yt shalbe.”]

If thou wilte knowe ?7 7s 7 m77d7 & ?7 7sn7t [“[if] she is a maide & or (?) is not.”]

When they sytt in a bathe togither c7st7 q77ck7 s7l77r th7r7n & th7 m77d7n shall st7rt7 7p [“caste quicke siluer therin & the maiden shall starte up”], & the other shall stoure therin.

[232]

T7 m7?7 l777 betw7n7 m7n7 & w7f7m [“to make loue betwene mene & women”]

First take of the roote of valerian, & giue them to drincke in powder 7nd th7y sh7ll l777 [“and they shall loue.”]

If any be 7ngr7 w7th th7 s777 7s f7l7w 7th7 [“If any be angry with thee saie as foloweth.”]

Inbarros, vitenis, ageos, salvator, adonai, alpha, et, ω. agla, aca[.] taw, tetragramaton, ananizapta, on, adeflos, sabaoth, vis, *atque* [...]

Also to make theiues to stand aswell by night as by day,

Thou shalt at euery corner of the house wher the goods dooe stand, say this orasion followinge:

Michell, Gabriell, Uriell, Canaphnell, parathyell, panteferon, anguell, Iobiell, I dooe swere you theiues by the livinge God, by the holy God, that none of you or any other haue power, to hurt me, nor my house to breake in, nor to carry away my goods *Omnipotens sempiterne deus que orductor florem et diriges, Itener[..] Iustorum dirige sanctum angelum tuum **Raphaelem** assit nichill comitatus [*commeatus], Iocundus ut mulus [*nulus], surripiat vias meas nec res meas Inuicus [inimicus?], et timeas me esse dignetur propter stantis per **tetragraton** [sic] propolens Bartolemeus patina pathmazeus, In nomine patris &c. Iesu antem transiens per alla lux, a, [*Iesus ante transiens per medium illorum ibat] amen.*

In nomine patris &c.

I beseche thee Holy Ghost, this place that here is, sett the father the sonn theiues for to lett, And if ther com any theiues eny goods away to ffecthe, the Holy Ghost be then before, & dooe him for to lett & doe make him abide till I againe com, throughte the vertue of the Holy Ghost the father & the sonn, betide what will betide, & if ther[e] com any theiues here they shall abide, throwght the vertue of Mathew, M, L, & J the iiii euangeliste accordinge all in one, that ye binde the theiues so fast & dooe him noi~e (?), so as St. Bartholmewe did binde the devill with his barde heare, so here theiues, theiues, theiues stande ye theiues in the name of the father & of the sonn & of the holy ghoste, & in the name of the trinitie, & for the passion of Christ, & for his deathe & his upprise, in the name of the father the sonn & ^of^ the Holy Ghoste thre persons & one God, that ye still stande, till I bidd you gooe on a Godes name, or on the devills name & com no more here.

An<e> experimente for theiues

Whosoeuer be afraide of theiues, to be robbid by nighte or by day in his house, or ells that he hathe a pond of fishe, or garden of fruite or a feild of shepe, or a horse that is tied in the feilde, that he would haue kepte, from all theiues & saved, Lett him say this charme next followinge like as it standeth ^written^ here hereafter. They shall haue no power to beare awaye his goods nor to Robb him but they shall stand as still as mazed men, till they haue leaue to go of[f] from him that feareth the goods. And if yt be fall that any suche com ther within the daunger, when that thou commeth to him say to him whatsoeuer you will to the uttermost perill. And when thou hast said what thou liste, Then bidd him goe hens one Gods name, & com no more here, And if he will not gooe so, bidd him goe hens in the divells name & com no more here [figure]

And be thou ware that thou bewraye not his name from this day forthe, for if thou bewraye him, peradventure it mighte be the cause of his undoeinge & deathe, & therfor kepe thyne owne counsell *in nomine patris et filii et spiriti sancti* amen

The holy ghost *benedicitie*

the father the sonn with us be [figure]

In the name of the father the sonn & the holy ghoste amen

appostells aungells archeaungells laste I bequeathe this place all aboughton & all my goods within & withouton to the blessed trinitie [figure] that is one God & persons thre and to St John the Evangell that died on earthe with Jesus Christ [figure] [233] that no theiues away it takes but kepe it well John for maryes sake [figure] And that they mought no foote hence flee but kepe them still the blessed trinitie [figure] throught thy vertue of thy passion & manhead & throwghte the virtue of thy blessed body in forme of breade & throwghte the virtue of euery prayer that euer was said by thy faythfull heires [figure] & by the virtue of woode herbes grasse & stones I charge you appostelles euery choue (?) [figure] Marke, Mathew, Luke, & John [figure] the sonn the mone & the sterres & you elements cleare I charge you kepe him still heare. [figure]

Saturnus, Jubiter, Mars, Soll, venus, mercurius, & luna aries, taurus, gemini, cancer, leo, virgo, libra, scorpio, Sagitarus Capricornus aquarius et piss[c]es [figure]

I charge you 7 planetts & 12 signes clere

I charge you kepe him still here

& that he press noe ffoote away, till he haue told euery stone in the way, & euery dropp of watter in the sea [figure]

I pray you all that it so be, by the virtue of the trinitie & that you binde him also hard, As St Bartillmew did the divill with the heare of his bearde, theiues, theiues, theiues, still stand ye, by the

virtue of the blessed trinitie & in the virtue of the blessed trinitie, & in the vertue of the passion of Christ, & of his deathe & his uprise, till to morrow I com here and speake to you on my manner [figure] I charge you all that it so be, by the virtue of the trinitie that is the lord of mightieste moste the ffather the sonn & the holy Ghoste amen fiat fiat [figure]

Then say the p n, the A, & the Cr,[352] with good devocion

Lux amia moria, say 3 times, **asseraphe, assmobias** vel **assnobias gaspax [figure] yeboel [figure] hebne [figure]** *O alltissime pater noster* [figure] *fac mecum signum in bono ut videant Omnes quoniam tu domine adiuvisti me et consolatus es me in nomine patris et filii et spiriti sancti amen Iesu nazasenus [*Nazarenus] Rex Iudeorum filii dei, viui miserere mei amen*

Slecov rs p obdi cv albiico & yboic[353]

The milke of an asse or goate sodd with the Juice of plainten & druncke

* * *

Pistus from the liuer into the secrets decendinge by the vaine of the backe, throughe heate & cold, into the secrets, and in the end therof betwene the two skinns breaketh out like a scabb, yt beinge taken in time dothe good rather then hurte, otherwise yt corrupteth the whole bodye, he risithe hard & watringe, with a thicke skinn like a spunge, yt is a rawe humour, Mastica quicksilluer allum burnt, attramentum dried

fro focttdngc rf thc ...ycbod ro bnd rthco ?bot[354]

Allum burnt, boile in milke the crud scinned (?), washe with the wate

??? b ocsmcn[355]

+ Bras + capras + seduces + feceas thdv msvtc ac wodttcn podscly dn vrmc thdngc bni gcsc hdm tr cbtc cdthco aocbic[356] ro rhcvc &c finis

[234]

hsdsv Idaod Gsdldclmsv Aobdsv porfcv~ro[357]

ffirst you must knowe, that none of the sprites will [obey] thee [or do] reverence, or give thee any [ser]vice unlesse thou shalt obserue those thing[es] followeinge

ffirst it is necessarye that thou haue a ringe consecrated by arte, ke[pe] (?)therfore cleane & pure ffrom all venerye actions, at the leaste, for the sp[ace] of 3 dayes neyther muste thou eate or drincke, muche, but sparinglye, And th[e] ringe must be of gould, or of pewre copper well guilded, And yt ought to [be] made in the day of venus [venus] & in the twelf houre afore dinner, so that it be made afore dinner or before none, and if it cannot be made in that houre, then l[et] it alone in that state

352 I.e. the Pater Noster, Ave Maria, and Creed.

353 "ulcers of p raid es bladder & yarde."

354 for frettinge of the yeari or any other rart (?)

355 ...a reumen.

356 "... this muste be written prively in some thinge and geve him to eate either breade or chese & c."

357 Huius libra Guilielmus Braius profesor.

which it is in, untill the next day of [venus], and then makinge [the] ringe he shall recyte devoutely these names of God very often, **+ Agla + the[os]** (?) then you shall burne it with white frankensence cloues, Balsamum & saffron, [and] consecrate the ringe with these speaches which followe, & thou shalt kepe yt rever[tly] in a cleane place, which hath great in it self, of all mightye God, So that yt sh[all] binde all the spirits of the ayer, and also of Hell, And this Ringe will kepe thee ffrom all the tumults & powers of the spirits, & when thou wilt consecr[ate] this ringe, it is behoofull that thou be cleane, & well confessed from all sinns [&] clothed with cleane garments, & that thou haue fire nighte unto thee, to put [into the] frankensence, & putt the ringe on the thombe on the righte hand, & ho[ld it in] the smoeke of the frankensence, & saye, havinge good hope in God [and request] his aide.

How to call the Kinge of the pdg mcdcv ["pigmies"]

By what meanes, & how you may call the *Kdnge rf thc* [figure] <thc> *pdgmcdcvc* ["king of the pigmies"] in what place so euer, & what Houre so eu[er you] please, by the force & vertue of a certaine number, by whom [these] numbers were made & invented, ffirste the number doth appea[r here] [figure: 1 feniculum - 1 / 2 verbena - 4 / 3 Saluia – 3 / 4 Gratia dei – 5 / 5 Anithum – 2 / 1 dill – 1]

Then thou shalt repeate 5 tymes the lords prayer, & the salutations of the Aungells, & onc[e] the crede Simballes. By puttinge the numbers accordinge to the multiplication of those prayers, whether one will call them into a *codvtbll*,[358] or any other ffytt plac doeinge all things secretlye, but by requestinge the *kdngc r[...] Qscnc*[359] by the wounds of Christe & by the ioy of the blessed [virgin] marye, & by the vertue of the multiplied number &c you shal[l request] & beseche him earnestlye that he will offer himself to the eyes to be sen[e. This] beinge donn, anoynte or painte thyne eies with dew that is in the feild, [in the] Compasse of thy circle in which thou art conversaunte, So thy matters [shall] end happely. *St porabtsm cvtc*.[360]

Therfore by this reason all will appeare trewe [figure]

[In margin in different hand:]

luna increasing d*ic 3 p. n. 3 A & 3 C* ["say three 'Our Fathers', three 'Hail Marys', and three Creeds],[361] then these psalmes *Domine exaudi orationem meam auribus* &c (Ps. 142) & the 52 psalme, & so doe your effect, luna being in the fierye signes, as Aries Leo et Saggittarius.

I *erndsoc* ["conjure"] thee o thou sprite of Tobyas, by God I binde thee tobyas, by the mother of God I *bidsoc* ["adiure"] thee tobyas, by all the Aungells of God I coniure & charge thee Tobyas, By the faythe that thou oweste unto thy pr[ivate] God, that thou come spedely unto me in this *eodvtbll* ["crystal"] without al d[elay] without hurtinge, withoute guile, & without fallacitye, also without h[urt] of any other creature of God, & that thou give me a true aunswere [of] all things which I shall aske of thee, & that thou departe not from th[is] *eodvtbll* ["crystal"], untill thou hast finished my will, so that I licence the to [go] as thou willt aunswere the lord thy God, at the laste day of Iudg[ment] & the world by fire amen + In the name of the father + and of [the] sonn + and of the holy ghoste, so be yt + I binde thee by God + the f[ather] + God the sonn + & God the holy ghoste amen

Thou spirite of **Tobyas**, thou knowest that Christ livethe, ch[rist] conquerethe, Christ raigneth &

358 "cristall."

359 I.e. King or Queen.

360 "Ut probatum est."

361 3 Pater Nosters, 3 Ave Marias, and 3 Creeds.

rulethe in Heauen in yearth, in [the] water, in the sea, & in all deepe places, wherfore if thou [wilt] not appeare in perfecte forme & shape aboue named, I committ into the hands of these infernall spirits, that is to say, **luc[ifer], sathan, Tatalion [Catalion?] & pasill,** ther to be brent with fire brimston[e] untill thou hast fulfilled my will.

[235]

[W]hen it appearethe say thus

Now the crosse of God allmightye + the father + the sonn + & the holy ghoste com upon thee **Tobyas**, & depryve thee from thy duty, unto the deepest pitt of Hell untill the last day of Judgment, & that thou neuer com againe unto thy honor, except thou stand & appeare, by forme, & in a faire likenes of a man or woman, & not hurtinge me nor any other creature of God, Aunsweringe to my requeste, & also to fullfill my desyre, without delaye, Rest, or any other cavellacion or falsehoode, writinge or printinge the same & sheweinge to me or tellinge it me by some manner of meanes, wherby I maye receiue the benefitt of the charge,[362] under the paine aforesaide, & thus I binde thee by the blessed power of heauen & yearthe, & by the blessed bloud of our saviour Jesus Christe, & by all his miracles that euer he wroughte, & by the blessed passion of our saviour Jesus Christe, suffered for me & all mankinde Amen. * * * When he shall departe saye thus

Departe in peace unto the place prepared for thee & the peace of God be betwene thee and me & all other creatures of God, And when I shall call thee againe, I will call thee + In the name of the father + &c So reste in peace.

Iff any man worcke any worcke, or play at any game in the dayes that be contrary to his constellacion he shall not prosper therfor it is nedefull saith Robarte Cane, that euery man doe knowe his constellation, or ells nothinge will availe him, whosoeuer is borne from the middle of December unto the middle of Januarye is dayes of good fortune.[363]

[For the] Swallowe[364]

ffirst goe to the place, wher the swallow hath her neste with 4 younge ones & binde one of them uppon the neste by the space of iiii dayes & the 4 daye take him oute of the neaste, & cutt him in the middle, & you shall finde within the belly of yt iii stones of divers collours, the one browne of collour, the second is redd, the third is white. The vertue of the firste is, if thou wilt give it to any woman tha traivaileth with child she shalbe spedely delivered. /2/ the vertue of the redd stone is if thou wilte put it in thy mouthe, thou shalt obtaine any thinge thou wilte demaunde. /3/ The vertue of the white stone is if any man beare it with him, he shall not be a thriste, as longe as he hath the said stone with him.

[The] vertue of veruaine

ffirst goe to the place wher the herbe groweth, the second day of maye, after the settinge of the sonn, & knele downe uppon thy knes before the herbe & say p. n., A, & a C. & then digge it with an instrumente that hathe no Iron about yt, untill the roots dooe appeare. And then lay [moon] or [sun] about the roots, & lett it alone untill the morrowe after, & then com before the risinge of the [sun], unknowne to anye, & say thes words **Mobles, rardem,** *congrue tu mihi, per patrem et filium et spiritum sanctum &c per virginem mariam et per 24 seniores et per angellos et Archangelos,*

362 In left margin is “w.”

363 In left margin: w.

364 In left margin: HP

Apostolos et evangelistos, et per lac S Marie, et per matrimonium honestarum, et per passionem et multem vertutem terram, relinquas et Regnum intres.

Friar Bacon Original Manuscript[365]

[unnumbered (236)]

(modern insert)

At the bottom of sheet 212 verso are two diagrams which indicate a familiarity with the "LEMEGETON."

212) See: THE LESSER KEY OF SOLOMON. GOETIA THE BOOK OF EVIL SPIRITS. Ed. de Laurence. 1916.

Also: Waite / Shah / etc.

THE HEXAGRAM OF SOLOMON Fig: 155.

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365 This is written in a different hand.